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A
HANDBOOK
OF
MODERN ARABIC:

CONSISTING OF A
PRACTICAL GRAMMAR,
WITH
NUMEROUS EXAMPLES, DIALOGUES,
AND
NEWSPAPER EXTRACTS;
IN A EUROPEAN TYPE.

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PREFACE.

ARABIC is talked differently in Algiers, in Malta, in Egypt, in Syria, in Bagdad, and among the Arabs of the desert. Nowhere¹ is the Arabic of the Koran and of poetry spoken. The difference of the old and new is similar in many respects to that between the Greek of Homer and the Greek dialects at the time of Xenophon. No modern can without pedantry and absurdity speak in the older dialect. When he composes poetry, he may write as Hariri, if he can; just as an Athenian or Alexandrian, if he chose to adopt dactylic hexameters, might use the dialect of Homer. When the Arab now writes prose, he obscures the chasm which separates his dialect from the ancient, by omitting the vowel points, which used to distinguish the *cases* of the noun and the *moods* of the verb. While learned men struggle to forbid the phrase MODERN Arabic, and will have it that the language has not changed (as if change were not a necessity of nature and a condition

¹ See P.S.

of growth), they yet distinctly confess that these final vowels are not and may not be sounded. But their omission so mutilates the old grammar, as in itself to constitute a new dialect. Moreover the words in use have largely changed, especially those in most frequent recurrence. A huge mass of meanings have become obsolete. The dictionaries mischievously heap together, without distinction, the senses which belong to different ages or places, and call that "Arabic." Even concerning the Thousand and One Nights, which is more recent than the age esteemed classical, the learned Mr. Lane confesses that it is often impossible, "out of twenty or more significations which are borne by one Arabic word," to be sure which was intended by the author. He declares that the style of that book is neither classical, nor is it that of familiar conversation, but is almost as different from the one as from the other. I hope that I need no further defence for insisting that to learn the Modern Arabic is not to learn the Ancient, and to learn the Ancient is not to learn the Modern.

Although the local dialects differ considerably, the difference is superficial, as in other cases of provincialism. When Arabs write a very unpretending letter, they lay aside a part of their local peculiarity. Mercantile letters from Syria to Bagdad, or Bussora, or Tunis, are a rough representation of "Modern" Arabic, as distinct on the one hand from the purely local dialects, on the other from the classical language.

Catafago's English-Arabic Dictionary evidently aims at this mark. A fuller and far richer exhibition of the same is in the Arab newspapers; which, whether published in Algiers or at Beirout, are in a dialect and style closely alike. To this may be added numerous publications of recent years, which exhibit the Arabs struggling to put off provincialism, and assume a common medium of thought. Such is what I understand by Modern Arabic, only its want of vowel-points leaves many minor problems unsolved. If any one has urgent need to understand Lancashire talk, he must go into Lancashire to learn it: so he must go to Algiers, or to Aleppo, to learn the local dialect. But if he wish to learn English, he will do best to learn first, neither the jargon of our peasants, nor the poetry of *Spencer* or *Chaucer*. Such easy prose or familiar language as educated Englishmen use, must be his beginning. He will afterwards go with advantage into any special field of English. The same applies to Arabic.

A peculiarity of the present Hand-book is its systematic preference of a European type, and its effort to put that type on a basis which should remove all objection to its permanent use. This has been a favourite object with the writer for more than the third part of a century, after his early experience of the great and needless difficulties which the current imperfect mode of writing Arabic involves. He did not then know

that Volney had long since promulgated the same doctrine: but the moment that a European understands the nature of the case, it needs not even experience to show the hardship now gratuitously inflicted on the learner. What would be thought of an English teacher's common sense, if, when a Frenchman desired to learn English, he should insist on teaching it him by a form of writing which omitted short vowels? Nay, if a Frenchman, ignorant of English, desired to read English short-hand, we should regard it as an insanity in him to refuse to learn our language and our long-hand *first*. If any one deny this, further argument is useless. The sole real question is that of fact: *does* the current literature omit vowels? It does, except for poetry; and the vowels of poetry do not show the actual pronunciation of prose and of cultivated speech. At present a learner is thrown on the dictionary, to fix many of the vowels: and since in learning languages we must forget much, and we remember only by frequent repetition, he may have to look out in his dictionary ten times, to know how to pronounce one word, even if the context shew him its meaning. Then, alas! the best modern dictionary (that of Boucher) is seldom pointed: in consequence of which, as I am now aware, I used often to put wrong vowels to the words which I learned from that dictionary. When the gram-

Only French-Arabic: one cannot look out an Arabic word in it; nor indeed in Catafago, with his alphabetic arrangement.

matical analysis of a word is already known, grammatical rules will often settle the short vowels; but how to analyze the word, is perhaps the very problem to be solved; or whether the word is to be active or passive, is doubted. Moreover, so few of the people are educated, that their enunciation is very obscure. To learn the true vowels by the ear, is to the foreigner all but impossible. When the books and even the dictionaries alike evade to inform him, whence is he to learn? Grant that every one will wish *ultimately* to read the native short-hand; still, the speediest way to attain the power, is, by first learning the language in long-hand, exactly as if we were dealing with English.

Some years back I printed a hand-bill on this subject, exhibiting a system of European transliteration, and closing with the following passage:—

“IV. ADVANTAGES OF A EUROPEAN TYPE.—1. It will split the difficulties to Europeans learning Arabic, and to Arabs learning a European tongue. We shall be able to grapple, first with the language, and *afterwards* with the Arab type, and the Arab conversely. 2. What in contemplating new literature is of high importance,—it will lessen the expense of printing. 3. It will give to the Arabs capital letters, Roman letters and Italics; for many reasons valuable, especially in facilitating reference by a mere glance of the eye, and in preventing proper names from being mistaken for unknown common words. 4. By a more perfect punctuation, and by quotation marks, our type has advantage over even the most carefully pointed Arab text, in ease and quickness of reading. Much greater is its advantage in ease and cer-

tainty over an unpointed text. 5. It will aid foreigners and natives to enlarge their vocabulary. At present, with an unpointed text, even the native is apt to make ridiculous or disgusting blunders, if he dare to put vowels at random to a word previously unknown. 6. It will enable Arabs to write foreign names unchanged, or nearly unchanged; as Europeans do. Now, their attempts at foreign names are ludicrous, and involve enormous error. 7. Small Arab types strain the eyes of readers painfully; an important topic to Bagdad, Syria, and Egypt, where weak eyes and blindness are so terrible a scourge. 8. Few of even professed scholars ever gain the same intimate familiarity with an alphabet totally foreign, as with their own. If the Arabs need European instructors,—if they need Europeans to co-operate in producing for them a new literature, (*without which they can have no national resurrection,*)—they must be willing to accept our alphabet. By it they will multiply a hundredfold their aid from Europe, and will facilitate their own access to European literature. 9. By duly writing the double system of vowels, the imagination of Arab readers will be set more upon them, to the certain softening of Arab elocution, and a great lessening of its fatigue. At present, from the habit of writing consonants only, the intense effort to distinguish them leads to a spasmodic and hideous harshness, quite needless when the distinctive vowel sounds are duly heard. 10. So also the foreigner, who often proves permanently unable to execute some of the consonants correctly, will yet,—by cultivating the vowel sounds carefully, in which he is more apt,—attain a pronunciation always intelligible, never ridiculous, and at a short distance will seem to speak correctly. For vowels are heard further and clearer than consonants. 11. Whatever develops intellect, excites zeal for research into antiquity. A really new Literature, in European type, under European influence, will not make the students of the old literature

fewer; but will enable them to pursue it more fruitfully, with minds more powerful to select and to fuse."

I distributed this hand-bill in many quarters, and received several letters. One learned gentleman briefly replied, that he "could not see any use in my proposed change,"—entirely ignoring the eleven uses which I had enumerated. Similar rebuffs came from other quarters. I suppose, therefore, I must count on nothing but opposition from the learned, who seem to me disposed much to underrate the difficulties which they have surmounted, or indisposed to smooth the way of learners. When the field of learning is infinite, it is with me a crime to increase difficulty. I do not write for the learned, but to aid the unlearned: hence I appeal to the latter alone;—to those who have good sense, but no acquaintance with this particular language.

I have been a learner of languages for more than fifty years past, and have learned much of a few languages, a little of many. I know what makes them easy, and what hard: and I positively attest that this Arabic type is an enormous and gratuitous increase of difficulty; pre-eminently as to words in which the vocalization is really uncertain,—in which case one is ever learning and unlearning, and wrongly (perhaps) blaming one's memory. It is astonishing that either protest or reasoning should be needed on a matter so plain. Suppose us not to be learners, but already learned. We take up a book,—say, a newspaper, and

try to read it. To put the right vowels is impossible, until the eye has glanced forward in the sentence; for it may contain half a dozen words with doubtful vowels, which can only be adjusted by studying the whole. If the three words A, B, C be doubtful, each depends on the other two, as well as on the words which have no doubt. For instance,¹ *In ceteb*, means, If he shall have written; *Enna ceteb*, That he has written; *In cotib*, If it shall have been written; *Enna cotib*, That it was written; *Enna cotob*, That books—; and *Inna cotob*, Verily books—or—As for books—: and which of these is correct, depends on what is coming. The text writes all six perfectly alike. Thus every time one refers to a sentence, *it has to be studied anew*. The paper generally blots, if one try to insert vowel points in ink: hence I find it takes less time to write out in full, with my own pen, a work which I want to study, than refer to the unpointed Arabic text. Why natives make light of this, it is not my part to explain: but, whatever facility they have, it is none the easier to foreigners. If, then, we (or illiterate natives) desire to become expert in the short-hand, it is wise *first* to learn the language thoroughly in *long*-hand. At present it is difficult or impossible to get prose works that have the vowel points marked. The deficiency of stops, the absence of parentheses, and the mingling of words, aggravate other difficulties.

¹ It may also be read, *Enn, ceteb*, He groaned, he wrote.

The task which I have taken on myself cannot be done perfectly by me. If a learned Arab could have enthusiasm for it, and had (as perhaps some may have) as keen an ear for the English, French, and Italian sounds as I have; and had been educated in European grammar as I have; and knew as well as I, where Europeans are apt to go wrong, and what they need;—he would execute this task better than I. No foreigner can know, in delicate cases, what vocalization is, on the whole, best—neither pedantic nor vulgar. I can but *collate* the pronunciations sanctioned by Faris, by C. de Perceval, by Cherbonneau, by De Braine, by Léon and Hélot, side by side with my own reminiscences and my own MSS. written in Syria and Bagdad, making allowance for a French ear, and the peculiar deficiency of certain simple short vowels in French. After all, the delicate cases are few and exceptional. I am obliged to give directions for pronunciation, and my directions have no pretence to be perfect. But if they could be perfect, they would still be insufficient. No Englishman can learn from a book to pronounce French correctly, and the same is true of Arabic, whether a native write it, or a foreigner.

The educated natives themselves vary among themselves, especially concerning the *fine* and *coarse* vowels; a distinction which exists, but is not acknowledged in writing, even when vowel points are added. Between *a* and *e* there is often much uncertainty; as, whether

to say Jadied,¹ f. Jadieda (new), or Jedied, f. Jediede : but it is no more important than the question whether *command*, *basket*, should be pronounced with the broad Italian *a* of Middlesex, or with narrow *a*, as in midland and northern counties. In some of these details I perhaps have not attained consistency of spelling. Nevertheless, not only is our vowel system immeasurably superior to theirs, but as regards types for consonants, our resources are really great. Greek gives us three letters, $\Theta \Delta \Gamma$, identical with غ ذ ث. Hebrew (a square type, easily harmonized with the Roman,) gives four letters, $\ע \ה \צ \ט$, identical with ع ح ص ط. English, in C Q X, has three superfluous letters ; we may add long Z of old English. It only remains to use such resources judiciously.

In India European types are extensively used to write the native languages. Our missionaries employ them in Africa, in the Pacific, and everywhere else, with more or less skill. The objections urged by some of the learned are astonishingly superficial, such as, that it is "against the genius of a language to bring in a foreign alphabet." They might seem to think that the Arabic alphabet had grown out of the soil with the language. Notoriously, it was adapted from the Cufic, by the very clumsy method of points, such as we often employ upon Roman letters. The single Phœnician alphabet has been modified into Greek,

¹ In Aleppo I always heard Jedied, in Bagdad (I think) Jadied.

Coptic, Gheez, Amharic, Etruscan, and Roman ; also into Estrangelo-Syrian, Cufic, Syriac, Samaritan, Hebrew, and Arabic. Very few languages indeed have had an alphabet made for their express use ; and if there were more such, they would only vex us the more.

Volney suggested the right thing, but his characters did not at all harmonize with Roman type. The letters ought to adapt themselves also to Italics, and be easy for joining hand, if possible. To *dots* there are grave objections. A single dot cannot be large enough to strike the eye, without being ugly : the printer therefore is sure in the long run to make it hurtfully small. Also in MS. it easily looks like a blot, and mistakes arise as to which letter it is meant to affect ; hence it impedes quick writing. A zero is better than a dot ; yet this blots in writing, and is not so good as a continuous train of the pen. Besides, as I now know, unless a printer cut new types, the zero pushes the letters apart. Accents, and the apostrophe, are wanted for their own purposes, and in maps all such things are mischievous. If new types *must* be cut, it is well to make the forms as perfect as may be.

The objects to be gained by a system of European transliteration are so great, that the eleven arguments quoted above rather allude to than develop them. Something more must be here added. A sound knowledge of geography lies at the basis of modern culture,

and for it MAPS are necessary. Without this knowledge the Orientals must remain as children, with weak, empty, and delusive ideas concerning other nations; incapable of receiving instruction by books or newspapers. But who will engrave maps for Turks, Arabs, and Persians in the type of their native MSS? what publisher in Paternoster Row or New York will undertake the speculation? And if such maps existed, what native seeking information would be able to read them, traversed by dots innumerable in irregular directions? An Arab may afford to turn into embroidery sacred texts with which he is familiar: but if one interlace in a map foreign names unknown to him, they must be unintelligible in such a character. Only maps with a very few names, such as are in our children's schools, could be legible. The Arab vowel points, utterly insufficient as they are to express foreign names, would entangle the problem worse than ever; for, the objections to using them and to dispensing with them are alike powerful. But we may further ask, Is INDIA never to receive modern cultivation? or is any one insane enough to suggest that the English Government will go to the expense of maps in the Devanagari and Tamil character?—a character far less embarrassing than that of Arabia. It will be replied,—“*Of course* all Indians who desire western cultivation must learn to read the names on European maps.” By the same reason we are claiming nothing great, in expecting

Arabs to make themselves masters of two kinds of type, and learning to transliterate. Most evident is it, that the world cannot afford to indulge in separate atlases for Arabia, for Bengal, for the South of India, for Burma, for China. For all these peoples a prerequisite of cultivation is, to learn the *characters* and use the maps of Europe. Not indeed our *languages*; that would be a condition too hard to fulfil, a condition which no despot could enforce. But if a beneficent Sultan were to establish schools for Arabs, and were to teach Arabic in them through a European type solely, this could not be felt as a hardship, in a country where so very small a fraction of the natives can put right vowels to the simplest native text.

And this seduces me into a political remark. England at vast expense sustains an embassy at Constantinople, and a fleet in the Mediterranean, for the sake (it is said) of *English interests* in the East. When we inquire what interests are intended, nothing else is discoverable but that we desire to maintain in Turkey "good will to our commerce, our religion, and our communications with India." Men not the least acute in the English Parliament have avowed their belief that our diplomacy and our fleets have no tendency to promote this "good will," but rather the contrary. Without venturing on so large a question, one may be permitted to assert, that if half the expense of our Mediterranean fleet were retrenched, and the money

spent under the direction of our CONSULS in free schools for the native population of Turkey,—to instruct them in Geography and the elementary knowledge to which it is the key, by the intervention of the European character and European maps;—it would do more in fifteen years to promote the intelligence and prosperity of Turkey, and with it all the solid and legitimate interests of England, than ambassadors and fleets can do in five hundred years.

P.S.—Since the above was in the printer's hands, I have seen the remarkable statements of Mr. Palgrave, that in the N. E. of Arabia, which he has opened to our knowledge, the people preserve in daily talk the final vowels of classical Arabic. Since no discussion of such a topic can here find place, it must suffice to remark, that if the people of that region talk the language current 1300 years ago in Mecca, it is now a strictly local peculiarity. In no case can the population, spread over the vast surface hitherto known, adopt the ancient dialect, as to its final vowels, or as to words and their current senses.

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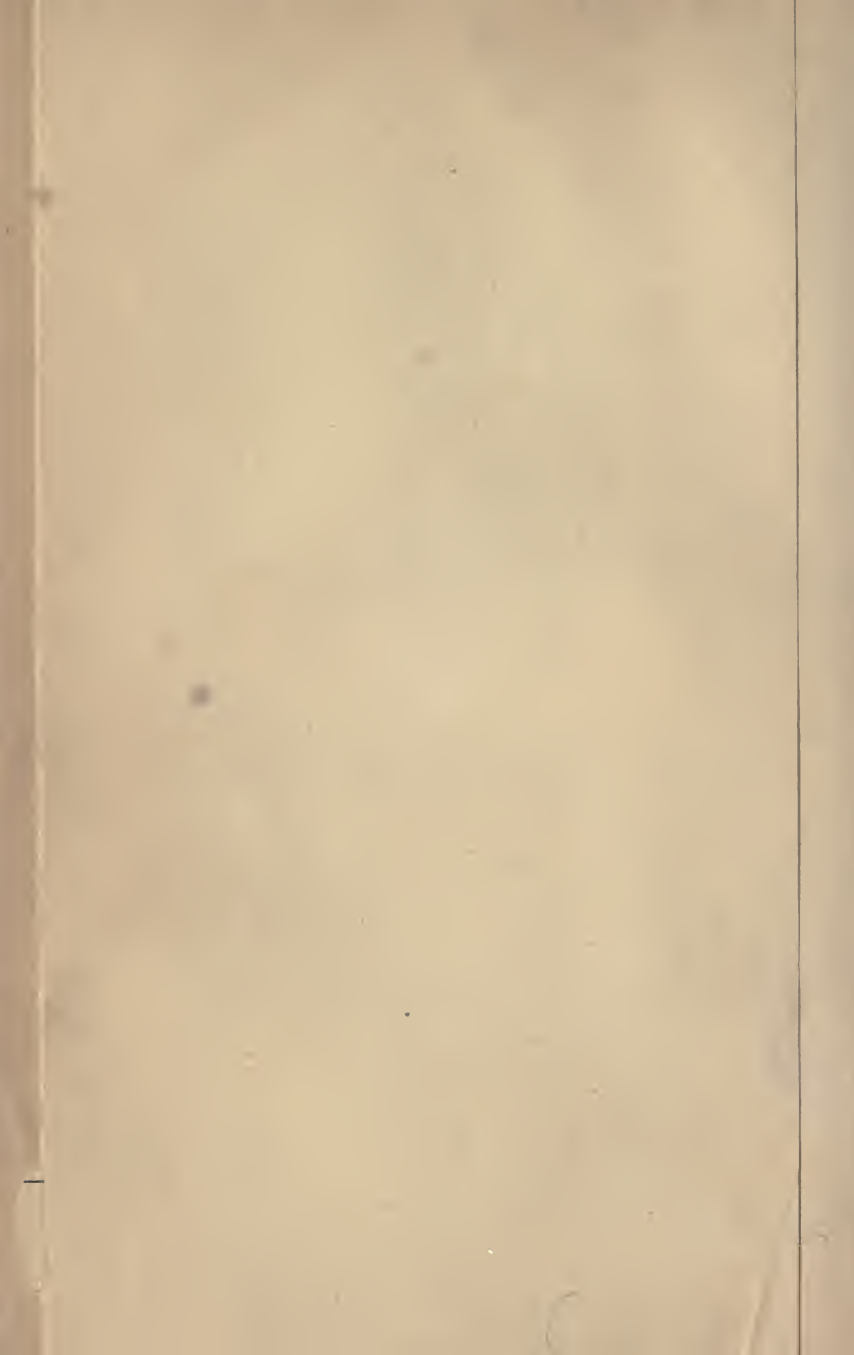
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THE BOOK OF MATHIAS

CHAPTER I. THE FIRST BOOK OF MATHIAS

THE SECOND BOOK OF MATHIAS

THE THIRD BOOK OF MATHIAS

THE FOURTH BOOK OF MATHIAS

THE FIFTH BOOK OF MATHIAS

THE SIXTH BOOK OF MATHIAS

in French and Italian. This sharpened sound of *e* may be heard especially, (1) in connection with *c* or *h*; as in *Ecbar*, greater; *Eçther*, more; *Lec*, to thee: where *Lec* is to be sounded as English *lack*, and *Bec* (in thee) like English *back*. (2) In certain contrasts, such as *Néfes*, breath, *Nefs*, self; *Béred*, hail, *Bard*, cold; the second *e* of the dissyllable is sharpened so that an Englishman might write *Nef-as*, *Ber-ad*. Indeed in *Ṭâsel*, honey, I always heard the *e* as our sharp *a*.

3. If certainty could be attained, it might be well to write *à è* for the sharper sounds of short *a* and *e*; thus we should have *Àna*, I; *Ḍàhr*, back; *Entè*, thou; *Beràd* or *Berèd*, hail; *Bèc*, in (or with) thee. I awhile attempted this, but found too many doubtful cases, and too much uncertainty whether I was pursuing laws of the language or provincial accent. On the whole I think that *ʿ*, *h*, and *c* tend to modify *e* into sharp English *a*, as *ṭ* tends to sharpen *a*: thus *ʿEm*, or; *ʿEmma*, but; *ʿEmr*, affair. There are not less than four different sounds of these two short vowels, which the Arabs either omit, or express by the single mark which they call *Fatḥa*.

4. Long *a* (*â*) is at least as broad as in *father*, *mask*, of the South of England. Indeed with *Q* the *â* is apt to take the deep sound of our *au aw* in *haul*, *bawl*. So too in the word *Allâh*, God, which an Englishman would be apt to write *Ul-lauh*.

5. Long *e* (*ê*) is as the vowel in *dare*, *bear*, *hair*, *their*, *there*. It is probably old Greek *η*, nearly French *ê*, or *é*. Many English families or even counties so mince the *a* in *grasp*, *basket*, *castle*, *command*, as to yield the sound of this *ê*; but in the South of England it is only heard before *r*.

6. Short *i* is as with us in *little pin*. This sound being unknown to the French (who are prone to say *leetle peen*), one is apt to be misled by French notation which aims to transcribe Arabic. In Min, from; Li, to; Tilt, waste; Mel-ic, king; Sinn, a tooth; Mafrib, sunset; Menzil, lodging; the short *i* is as clear as in English. [In many words the vulgar are quite indistinct, merging it in *o*, *u*, or *e*. Thus I always heard Belâ, without; which Faris writes Bilâ for the English learner. The word is a modern formation; but analogy requires Bilâ, so I follow Faris. And in some other words, in spite of provincialism, I cling to the classical *kisra*, where we have classical guidance.] Observe,—*never* to pronounce final short *e* as *i*.

7. Long *i* is as in English *machine*. It may be written *i* to save space; but to economize the circumflex, I write *ie* for it, as in our *field*. Thus Tien, figs; Mediena, city; Fetiële, wick [not Fitieli; rather Fet-ielè].

8. Short *o* is ordinarily as our *oo* in *good*. Yet when accented in a closed syllable it is rather the French *o*, as Octób, write thou; Kobz, bread.

9. Our long *o* in *stone*, according to Catafago, is not Arabic at all. Yet the Christians and Jews in Aleppo pretty clearly say *Yoam*, a day (with the vowel sound of English *boat*); so *Loan*, a colour, etc. In strictness this is a Diphthong. English *oa* is only an approximation to it, yet it is an approximation which will never be misunderstood. In fact, there are here two sounds, which I write *eu*, *au*. Of these *eu* approaches to *oa*, *o* in *boat*, *bone*, and *au* to *ou* in *our*, *sound*. The Arabic utterance is here less pure and single than the English; two vowels are heard in imperfect combination

Thus Yeum, day (nearly Yoam), Dau, buttermilk (nearly Dow). In fact Dawâ, medicine, is sounded exactly as English Dow-a [compare *dower*], and might in Arabic be written Daa without impropriety.

10. Short *u* is intended for French *u* in *bureau*. In Syria both *o* and *i* often degenerate into *u*; especially when *o* is repeated. Thus they say Cutob for Cotob, books; Jubon for Jobon, cheese; Fulfol for Folfol, pepper; Muxmox for Moxmox, apricots.

11. Dotted *ö* represents the German sound, nearly French *eu* in *heureux*, *jeune*. In Syria *u* is often corruptly sounded *ö*, as Föððä, for Fuððä, silver; Hösân, for Huşân, horse.

12. By *ui* I represent the long French *u* in *lune*, perhaps old Greek *υι*.

13. The diphthong *ou* is to be sounded as in French, or in English *you*. This might be written *û* to save space; but the fewer circumflexes the better.

14. The diphthong *öu* is a very obscure sound, but perhaps is that of French *oeu* in *soeur*, sister. Compare old Ionic *ωυ*.

15. The diphthong *ai* is very near to English *i* in *fire*, *tile*; as Kair, good; Kail, horses; Fair, other. No one can be misunderstood, or can seem absurd, who exactly utters here the English vowel. Yet the Mohammedan Arabs give somewhere more of the double sound.

16. The same remark applies to the diphthong *ei*. Nevertheless it is all but identical with English *ei*, *ey*, in *veil*, *grey*, which is the same sound as in *maid*, *pale*. Thus Leil, night, would be written Lale, or Lail, or Leyl by an Englishman. The combinations *ie*, *ui*; *ei*, *ai*; *ou*, *öu*; *eu*, *au*; might with equal grammatical propriety be written *iy*, *uy*; *ey*,

ay; ow, ow; ew, aw. But such notation would probably be less acceptable to Western readers.

§ 2. CONSONANT SOUNDS.

17. There are twenty-eight consonants. I call seven masculine or coarse; seven feminine or fine; fourteen neuter or medial. The neuters are—six liquids, *l, m, n, r, w, y*; three aspirates, *θ, k, f*; also the five letters *f, b, d, j, x*.

18. The liquids are sounded exactly as in English, if you carefully retain everywhere for *r* its full vibration (as in the Irish mouth), even before a consonant, or at the end of a word: as in *Barr, terra firma; Bard, cold, subst.* [for which an Englishman is prone to write *Burrad*, as though it were a dissyllable].

19. Of the aspirates, *θ* is as in Greek, or English *th* in *thin, breath*. *K, Γ* are commonly written *Kh, Gh*; the former being German *ch* in *auch*, or rougher still, as in Switzerland. *Γ* is to *K* exactly as *B* to *P*, *D* to *T*. Arabic Ghain (*Γ*) is fundamentally the modern Greek *Γ* or Dutch *gh*, only exaggerated. It is our Northumberland “burr,” the consonant heard in gargling. Many Frenchmen and Germans lisp *R* into *Γ*; hence Hanoteau (in *Zouave*) treats the Ghain as a modified *R*: but this obscures its relation to the aspirated *K*. In fact, *R, K, Γ*, are all alike vibratory, and *Γ* has no more of *R* than this common property. The Arabs say *Tefarfor* (TETARTOR) for gargling the throat; a word suggested by the sound.

In MS. I am accustomed to write *G g* for Arabic *غ* and *K k* for *ك*; which involves no inconvenience while we deal

with Arabic alone. But for certain languages into which Arabic enters,—as Zouave, Persian, Turkish,—this is objectionable; since G is there wanted for its English sound; and it seems a pity to waste Greek Γ, when we have it to our hand. Even in Arabic, English G is often useful for writing proper names; as in Giâna (*Guiana*), Gienia (*Guinea*), Ingliez (*English*), Ingilterra (*England*). Indeed in a few Arab nouns the English hard *g* is heard: thus Nargiel for Narjiel, cocoanut; Dongola, a heron. It is regarded as a peculiarity of the Egyptian dialect always to harden the Jiem (ج) into Giem, which is an approach to Hebrew. But no further notice will be here taken of this.

20. F, b, d, j, are sounded as in English: only perhaps the *d* is slightly dental, as with French and Italians. For *j* the French write *dj*, the Germans *dsch*, which are too clumsy for transliteration, and grammatically objectionable, especially when the letter has to be doubled. Finally, *x* here represents English *sh*, as in Portuguese, not without historical excuse; for *x* of Latin stood for Greek ξ, and the representative of this in Phenician and Egyptian seems to have degenerated into the *sk* and *sh*. But convenience is here the chief argument. We cannot afford to waste the *x*.

21. P and V are found only in foreign words, as Vâpour, a steamboat, which will probably prove an inevitable noun. Marceb-a-nâr, (fireship) suggests a different thing. In such names as Petersburg, Paris, Vienna, Valparaiso, we need P and V. [Also in Persian, Turkish, Zouave, the sounds of English *tch* and French *j* are found, as well as the hard English *g*. These three are all marked in Turkish type by a triple dot (°) which in MS. is habitually imitated by the

circumflex (^). A triple dot has none of the disadvantages in printing which a single dot involves. It is not mistaken for a blot on the MS.; and it is legible without being so large as to appear an ugly spot in the types. Hence I think that c, j, g surmounted by a triple dot will not ill represent چ, ح, ج, if occasion require, in Indian or African languages. Nevertheless, if Γ Ϛ be adopted for غ, our simple G g suffices for Persian Gaf.]

22. The seven feminine or fine consonants are s, z, t, Δ, c, h, ʿ. S never has the sound of z, but is everywhere sharp. T is slightly dental, and in Algiers tends to degenerate into ts, as with the Kabails or Algerine Berbers. Δ Δ is as in modern Greek, or our flat th in *the, this*. C is nearly our k, but forwarder in the mouth, and more mincing; as is the case with s, z, t also. The Turks interpose short i after c, saying nearly (in English orthography) kien or kyeen for cên. But the Bedouins sound c as our ch in *chill, chant, latch*; and the learner who has no opportunity of hearing the true sound of Q will do best to give to C its Bedouin pronunciation; otherwise he will almost inevitably confound it with Q. Even at Bagdad the Bedouin sound prevails, at least before e and i, and it is in perfect analogy with the soft sound of j, which is almost universal beyond Egypt. H is perhaps identical with English h. Finally ʿ (which is called Hamze) is a mere *hiatus*. We are made aware of it even in English, when we distinguish “an ʿice pudding” from “a nice pudding;” but an Arab would wish to write Antiʿochus, Itâliʿa, where it seems to us absurd to reckon the hiatus as a consonant. In such a word as Yesʿel (he asks), the consonantal power of the hiatus is less obscure.

23. Between *â* or *é* and *a* the Hamze in modern pronunciation generally becomes *y*; thus *Mirsê^a* (anchor) is *Mirsêya*. Even *Ma^a* (water) is pronounced *Mây*; and so we may write it, the radical letters being *mayy*. The Mohammedans make Hamze audible in *Xai^a* (thing). Sometimes the Hamze between vowels changes to *w* (and is so written by the Arabs), especially when the preceding vowel is *o* or *ou*; as *Mowellif* (a composer) for *Mo^aellif*.

24. The seven masculine or coarse consonants correspond with the feminine, each to each. They are *Ṣ, ẓ, Ṭ, Ḍ, q, Ḥ, Ṭ*; *Ṣ, ẓ, Ṭ, Ḍ, Q, Ḥ, Ṭ*. The two first are a pouting *s* and *z*. The lips are protruded, and (natives say) the tongue must be put between the teeth, with much danger of biting it. The form of *Ṣ* is borrowed from Hebrew *צ*. The coarse *t* (*Ṭ*) is familiar to us in Irish brogue, when *water* is pronounced. The upper gums (or even the palate) must be touched by a *broad* mass of the tongue, and the lips opened; while in the fine *t* the *root of the tooth* is touched by the mere *point* of the tongue, and the lips drawn closer. The *Ḍ* is nearly *dth* of Englishmen, yet it is not a double sound, but a coarse *Δ* formed by a thick tongue on the gum; while in fine *Δ* the tongue delicately touches the edge of the fore tooth. *Q* is far deeper in the throat than our *k* (as *c* is forwarder in the mouth than *k*), and is very soft,—*wholly free from vibration*. The foreigner finds his throat soon to become sore at the root of the tongue from a frequent utterance of *Q*. It is thought to be heard from the rooks when they say *caw*; hence *Qâq* (pronounced *Qawq*) is Arabic for the crow, generically. Strong *h* (*Ḥ*) is often heard from Irishmen. It is wheezing and guttural, with something of a *w* in it at the beginning of a

word, as in our rare name Whewell. The force of air in the throat is considerable, and is strangely prolonged when it ends a word, as *MelieĦ* (good), *RâĦ* (he went). The letter Ain (ʾ) is not merely a hiatus, like Hamze, but a muscular upward jerk of the chest and stomach, accompanied with an elevation of musical note to the vowel. It may be called a *spasmodic emphasis*, such as a stuttering man executes, when at last his vowel struggles out; as *Ṭarab* (Arabs), *Maṭz* (goats), *Robṭ* (quarter). A foreigner at first believes it is a vowel: and it is as much a semivowel as *s*, *st*, *h*, which we seem able to sound by themselves. Grammatically it is treated as a pure consonant.

25. In a few words either there is confusion between *z* and *Ḍ*, or *z* has changed its sound. *Ḍâhr* (the back), *Ḍöhr* (noon), *Ḍölme* (darkness), *Naḏuif* (clean), *ṬaḌm* (bone); and in Syria *ḤafaḌ* (he preserved);—are pronounced with *Ḍ*, though written (in Arab character) with *z* (ز). But *Ṣâlim* (tyrannical), *Ṣalm* (tyranny), are sounded with *z*, as though it were a different root from *Ḍölme* (darkness). [In classical dictionaries *Naḏuif* is *dirty*, and *Nazuif*, *clean*!]

26. The terminations *-ieq*, *-iek*, *-ief*, are uttered as if a short *a* were interposed before the final consonant. [This is *PatĦa furtive* of Hebrew.] It is peculiarly important in expressing *-ieq*, as *Ṭatieq* (*Ṭatié-aq*), *old*; since it at once discriminates *Q* from *C*. Possibly *-ieĦ*, *-ouĦ* equally have the furtive *a*. The learner must most carefully learn to distinguish the terminations *-ieṭ*, *-ieĦ*, *-ieh*, as in *Xanieṭ*, shameful; *MelieĦ*, good; *Cerieh*, unpleasant. In *-ieṭ* the muscles of utterance jerk upwards. *MelieĦ* must be conceived of by the Englishman as *Melié-ähhh*, with long con-

tinued wheezing; and Cerieh as Ceriehi, with final *i* pronounced very rapidly.

27. The true sound of θ and Δ , as explained above, is retained at Bagdad in familiar talk; also by the Bedouins, and in reading the Koran or poetry. No one can be misunderstood when he adheres to the correct sounds; and they are so easy to an Englishman, that he ought from the beginning to be punctiliously accurate. To corrupt θ into *s* or *t*, Δ into *z* or *d*, confuses words essentially different, and is a really mischievous depravation of the language, though systematically practised by many even of the learned. To merge English *thin* into *tin* or *sin*, *breathe* into *breeze* or *breed*, is just the corruption here deprecated.

28. Double consonants followed by a vowel must be dwelt on, as in Italian *terra, bella*. An Englishman is apt to neglect, and indeed not to understand this. Yet we have it in *meanness, soulless*, which we should never pronounce *meaness, souless*; nor do we confound *nice size* with *nice eyes*, but we sound double *s* in the middle of the former. Only at the end of a word a double consonant cannot be uttered. It remains double for mere grammatical reasons; as *Modd* (extend).

29. The combination *nb* is properly sounded *mb*, as in *Zenbiel* (basket), pronounced *Zembiel*. Its plural is *Zenâbiel*, where *n* reappears. [In Syria I used to hear *Jan'b, Jen'bi*, as if with a short vowel elided, instead of *Jambi* (at my side). This is perhaps comparable to provincial English *umbirella, musharoom*.]

30. The combinations *dt, Δt, Δt, θt, ʾt*, are all sounded as *tt*: but for grammatical reasons they are not so written.

§ 3. RELATION OF VOWELS TO CONSONANTS.

31. Vowels are of three classes, which (imitating native grammars) I call Fathites, Kisrites, Dhammites. They are thus arranged :

		Short.	Long.
Fathites	Fine	e	ê = e ^f
	Coarse	a	â = a ^f
Kisrites	Fine	i	ie = iy
	Coarse	u	ui = uy
Dhammites	Fine	o	ou = ow
	Coarse	ö	öu = öw

SPECIAL DIPHTHONGS.

Fine	ei = ey	eu = ew
Coarse	ai = ay	au = aw

There is no *grammatical* difference between a *fine* and its corresponding *coarse* vowel or diphthong. The choice between the two is determined by the nature of the contiguous consonants. *Hence even in pointed Arabic they are not distinguished.* [Short *e* or *a* is called Fathā, short *i* or *u* Kisra, short *o* or *ö* Damma.] One general rule must guide us. *There is a close affinity between the coarse consonants and the coarse vowel-sounds.* Even so, the rule holds but imperfectly of Q, which only with Fathites and diphthongs takes the coarse sounds.

Learned grammars do not always lay stress on the double sound of the vowels, if they name it. Oberleitner, indeed, says (§ 4, 3): "The vowels have a double sound, emphatic with the emphatic consonants, soft with the other letters. *This double sound in practical utterance needs peculiar care, lest words unlike in sense be confounded.*" Caussin de Perceval, in his short but valuable modern grammar, lays chief stress on the difference of *a*, *ā* from *e*, *ē*. Of the rest he says merely, "The guttural and emphatic letters give to the vowels a vague sound which we cannot express by our vowels."

32. To a foreigner the Arab consonants are so difficult, that unless he anxiously attends to the accompanying vowels he has a poor chance of avoiding ridiculous ambiguities. Vowels are more easily heard than consonants; and if we sound them rightly our errors in the consonants will often escape the ear. Hence to *write* this distinction of vowels, and let it impress imagination and memory, is to us of first importance. Even before the same consonant *n* the Arabs say Ana (I), Entè (thou), though they write the first vowel of each word alike. Every European writes A in the former word, E in the latter. Also Man? (who?) is sounded with the vowel of our *bun*, *none*, *run*. In regard to the *neutral* consonants there is great uncertainty whether the coarse or the fine vowels are to be used. Even concerning Q before the Kisrites I have more than once changed my opinion. I have asked a person to pronounce to me the word شمس (Sun), and have been quite unable to ascertain whether Xams or Xems better denoted his utterance; for he appeared to go backward and forward between the two, or to express something intermediate. So,

whether *Θalâtha* or *Θelêthe* be better, may be differently decided at Bagdad and at Beirout.

33. The fine or feminine consonants have a decided preference for the fine vowel sounds; but they are sometimes overpowered by the proximity of a coarse consonant. It is laid down that in *Wasaʿ* (middle), *SaʿH* (flat roof), the *ʿ* not merely imposes *a* (instead of *e*) on each word, but changes the sound of *s* (or allows it to be changed) into *ʃ*; so that *WaSaʿ*, *SaʿH* are a legitimate pronunciation. [So the Latin sounded *scriptus* for *scribtus*, *optineo* for *obtineo*.] Sometimes it affects orthography, *ʃuqfa* for *Siqfa*, hailstone. In a doubtful choice, as, between *Bait* and *Beit* (dwelling, lodging) the soft *t* seems a reason for preferring *Beit*, as in Syria. [Faris directs us to say *Bait*; but he also bid us say *Al*, *Anta*, *Jabal*, *Tall*, *Malic*, *Madiena*; which every European hears as *El*, *Ente*, *Jebal*, *Tell*, *Melic*, *Mediena*.]

34. Immense ambiguities result from negligence of pronunciation as to coarse and fine sounds. Contrast—

<i>Fitna</i> , sedition;	<i>Fuʿna</i> , prudence.
<i>Sêr</i> , he proceeded;	<i>Ŝâr</i> , he has become.
<i>Tebaʿ</i> , he followed;	<i>Ṭabaʿ</i> , he printed.
<i>Seif</i> , a sword;	<i>Ŝaif</i> , summer.
<i>Seuʿ</i> , a whip;	<i>Ŝauʿ</i> , a voice.
<i>SilâH</i> , arms;	<i>ŜulâH</i> , pacification.
<i>Semm</i> , poison;	<i>Ŝamm</i> , was deaf.
<i>Têb</i> , repented;	<i>Ṭâb</i> , was nice.
<i>Terec</i> , he left;	<i>Ṭaraq</i> , he knocked.
<i>Cêl</i> , he measured;	<i>Qâl</i> , he said.
<i>Cês</i> , cup;	<i>Qâs</i> , he measured.
<i>Sehil</i> , easy;	<i>SêHul</i> , seacoast.

Fier, thought;	Faqr, poverty.
Hedd, he demolished;	Fiadd, a limit.
Herab, he fled;	Harb, war.
Cewi, he branded;	Qawi, strong.
ʿemal, he hoped;	ʿamal, he worked.

So as to difference of mere vowel :

Dohn, grease;	Dahin, greasy.
Xoub, dilute;	Xaub, sultriness.
Nour, lustre;	Naur, a blossom.
Dain, a debt;	Dien, (the) faith.
Harr, heat;	Hörr, free, well-born.
Tufl, a young child;	Tafal, potter's clay.
ʿajal, haste;	ʿajil, urgent;
	ʿujl, calf.
Dibb, creep;	Dobb, a bear.

If the Arabs ever have new intercourse with the foreigner, with renewed cultivation and increased refinement, it is probable that their harsh consonants will be greatly softened. A day may come when the words *Tuin* (clay), *Tien* (figs), will be distinguished by the vowels alone, as *Loam* and *Loom* in English. It is truly strange that a system of writing, which (at its best) makes no effort to distinguish such vowel differences, should be imagined perfect.

35. Hebrew is believed by Gesenius to have had fundamentally the same triple distinction of vowels as Arabic; but when the Masoretes analyzed the pronunciation more carefully, they greatly increased the number of vowel marks.

In English some consonants change the sound of vowels. *W* alters the sound of *a* to *o* in *wasp*, *what*, *watch*, *warp*, *wander*, etc. *R* after *e*, *i*, *u*, *ai*, *ea*, *ā*, often changes their

sounds. O between *w* and *r* takes the same sound as *e*, *i*, *u*. Such phenomena may aid an Englishman to understand how Arab consonants may modify the vowels.

36. Of the neutral consonants *d* has a special affinity for *a* rather than *e*: the same is sometimes visible of *n*, *b*, *j*. Thus we have (with sound as in English Dumb) Dam^c (blood) not Dem; Bann (coffee bean) not Benn; Dâbbe (bēast)* not Dêbbe; Jabb (an open well) not Jebb; Janb (a side) not Jenb. When natives *write* these distinctions of vowels they may elicit some general laws at present unknown. Yet it may be safely laid down that R, K, Ġ, in common with Q, have an affinity for the coarse Fathites (*a*, *d*) and for the coarse Diphthongs (*ai*, *au*). With these exceptions, the neutral consonants incline to the fine vowel sounds; and none of them ever assume *ö*, *öu*, *ui*. We might add *u*, but for the Syrian pronunciation Cutob, Fulfol, etc., mentioned above in Art. 10. I also used to hear Jufn (eyelid); for which Freytag has Jefn, Jifn, Jofn, as if labouring in vain to express the sound.

37. W, y, ^z, are called weak consonants, and the other twenty-five, strong. When a weak consonant closes a syllable, it is sometimes dropped, and may be denoted by the apostrophe, as Rama' (he threw) for Ramay. [Catafago usefully introduced this apostrophe.] But generally the weak consonant coalesces with the vowel: thus *a^c*, *e^c* become *ä*, *é*, and *i^c* (which is rare) is sounded *ie*. Thus Mi^cya (a hundred)= Mieya = Miyya. But *aw*, *ew*, *ay*, *ey*, are identical with the diphthongs *au*, *ei*, *ai*, *ei*.

* The *d* is shortened into *a* before the double consonant. This is a general rule. It is written *ä*, not *a*, for grammatical reasons.

§ 4. THE PROCESS OF TRANSLITERATION.

38. Rules for transliteration are here given; yet their application should be judiciously postponed, until some familiarity with words has been gained. Those words and combinations with which the pupil is already well acquainted should alone be written in Arabic character.

The European text has first to be prepared by the following modifications. Since the Arabs do not *write* the distinction of fine and coarse vowels, we must throw that distinction away. Hence—






(1) Change *au*, *eu* to *aw*; *ou*, *öu* to *ow*;

ai, *ei* to *ay*; *ie*, *ui* to *iy*;

also *a' e'* to *ay*; *iä*, *uä* to *iyä*;

final *i* to *iy*; *iey* to *iy*; *ia* to *iya*.

(2) Final *a*, *e*, which is a feminine termination, may be dotted to represent *ä* (dotted *h*).

Observe that *a*, *i*, *o* (the only short vowels then remaining), are to be expressed by a vowel point (Fathä, Kisra, Damma) attached to the *preceding letter*. If no letter precede (*i.e.* if the *a*, *i*, *o* begin the word), Elif must be written, *to carry the vowel point*. Fathä is *over* the letter, Kisra *under* it, but of the same form; as  *na*;  *ni*. Damma (*o*) is a comma *over* the letter; as  *no*. Circumflexed *ä*, *é*, in general are denoted by Elif  with Fathä *over* the *preceding letter*; but at the beginning of a word the Elif receives instead a circumflex to lengthen it, .

After adding Elif thus to all words that need it, incorporate the particles *Wa*, *Fa*, *La*, *E*, the article *El*, and the prepositions *Bi*, *Ce*, *Li*, with the word following; every European

consonant being expressed (from the Table in the Frontispiece) by the corresponding Arabic consonant. The learner will perhaps at first make errors about Elif, which alone is anomalous.

The particles Ma, Δe (of HêΔe) have Elif (ا) for a final letter. In a few words (as Allâh, God; Lêcin, but; HêΔe, this; Øelêθ, three), the Elif for *d*, *é*, is irregularly omitted in Arabic text. Final *h* dotted (ĥ) is written for feminine -a, -e, or -at, -et, final. But to every plural verb of 3rd pers. ending in *ou*, Elif is arbitrarily added.

Lastly, the adverbial termination -an, -en, is not to be denoted by ع in the text, but by ا with double Fatĥa.

39. For the actual junction of the Arabic letters, a few details will be useful. The *order* of the letters in a word is the reverse of English; viz., from right to left. The letters د, ذ, ر, ز, و, ا, are never joined to one following, hence they remain nearly unchanged (except when و د are sometimes combined). Elif is joined at the bottom to a letter before it, as بَ *ba*; and Lam-Elif (*la*) has the form ل or لا.

Most of the consonants end with a flourish, which has to be cut off in junction: thus ط becomes ط. Initial *h* is written ه, but *h* joined at each side is ه. M in the middle of a word is a loop falling below the line. ط (Ain) joined on both sides is ع; joined on one side, it is ع when initial and ع when final. The letters ط, ط, ح, require that a letter preceding shall *mount above them*; hence it becomes sometimes uncertain to which a dot belongs. When *l* is followed by *m*, the loop of *m* is generally thrown out to the right, as ل (*lm*). A double consonant is not written twice in

the text, but receives a mark like *w* over it, called *textied*. The same mark is placed over *l* of the article *El*, when it is assimilated to the consonant following. Thus *Ommi* is أُمِّي, *Omme* is أُمِّم, *El xams* is الشَّمْس.

It is a good rule, extensively used, to retain the two dots under *y* (*y*) at the end of a word, when the *y* is sounded, and omit the dots when the *y* is mute ; which is here written *a'*, *e'*.

It remains at option to omit all the vowel points.

Expertness in any new type can only be earned by practice. The learner may get partial help from the words in a later section, written in alternate type.

PART II.—ON GRAMMAR.

§ 1. NOUNS AND ADJECTIVES.

1. GENDER OF NOUNS.—Arabic Nouns are masculine or feminine, often arbitrarily. *a.* Names of things female are naturally feminine. *b.* So are names of countries, towns, and villages. *c.* So are the names of the double members of the body, as Yed, hand; Rijl, foot. *d.* So are the collective nouns technically called broken plurals. *e.* So are most nouns ending in *d, é, a', e', a, e*: as, *Tašâ*, a staff; *Cisê*, garment; *Marse'*, harbour; *Milhe'*, musical instrument; *Mediena*, city; *Mélice*, queen.

Feminines in *a, e*, have lost *t* from the end. Those in *a', e'*, have generally lost *y*, and those in *d, é*, sometimes *w*, sometimes *ʿ*. In certain inflexions they regain their lost consonant.

2. The feminine of a noun is sometimes formed from the masculine by adding *a* or *e*; as *Celb*, a dog; *f. Celbe*, *Celba*: *Ṭamm*, father's brother, *Ṭamma*, father's sister; *Kâl*, mother's brother, *Kâla*, mother's sister; *Jadd*, grandfather, *Jadda*, grandmother. But for the commonest relations and nobler animals the feminine has an independent name; as *Ḥuṣân*, horse, *Faras*, mare; *ʿEsed*, lion, *Lebouʿa*, lioness. [The

female horse being commoner than the male, the Arabs say "mare" when the sex is not thought of: as, "Have you no mare to ride?" We similarly say cows, sheep; not bulls, rams. To define the feminine idea Mare, if error be feared, the diminutive Foraise (filly), says Kazimirski, is used for Mare.]

3. The ADJECTIVE follows its noun, and agrees with it in gender. Its feminine is ordinarily formed by adding *a*, *e*.

Rajol qawi, a strong man.

Mar^a jamiele, a beautiful woman.

Ṣabi semien, a fat boy.

Darb wesik(*a*), a dirty road.

Melic jaliel, a majestic king.

Bint Ṣafiera, a little girl.

Jâriya naḥuile, a slender damsel.

Dâr fasieḥa, a spacious house.

Celb mouḍi, a troublesome dog.

Melice jaliele, a majestic queen.

[Mar^a, woman, is classical, and is the only word that I heard from the people. (Do not confound it with Marra, "a single time," *une fois*.) In modern prose, the learned appear always to write Imrâ^a, a woman.]

Some adjectives end in *i* (unaccented) which is shortened from *iey*, as Qâwi, strong, for Qawiey; Ingliezi, English, for Inglieziey. In the feminine the accent falls on this syllable, and the *y* comes back; as Qawiéya, Inglieziéya.

Adjectives of the type Ṣabour (patient) do not form any special feminine, nor do those which naturally have no masculine; as Ḥâmil, Ḥâbil, pregnant.

Some verbal adjectives in *ân* change the termination into *a'* for the feminine ; as *Secrân*, drunken, *f. Secra'*.

Adjectives of the type *Akras*, *Axheb*, will be mentioned in Art. 12 ; and Comparatives in 95-97.

4. For convenience of *reference* two lists of Nouns are here given, the gender of which could not be guessed by their sense or type.

The following are feminine :—

Age, *sinn**

Axe, *fa's*

Barley, *xaṭuir*

(Broad) Beans, *foul*

Bow, *qaus*

Bucket of leather, *dalou*

Buttock, *ist*

Cup, *ce's*

Cuirass, *dirṭ*

Earth, *'erḌ*

Finger, *uṣbaṭ*

Fire, *nâr*

Fox, *ṭeṭlab*

Gold, *ḍeheb*

Hare, *arnab*

Hell, *jaḥuim*

— *jehennam*

House, *dâr*

Hyena, *ḍabṭ*

Left-hand, *ximâl*

Liver, *cibad*

Machine, *manjanieq*

Oath, *yemien*

Park, *firdaus*

Paunch, }

Lobe, } *cirx*

Ventricle, }

Razor, *mous*

Scorpion, *ṭaqrab*

Salt, *milḥ*

Self, Soul, *nefs*

Sole, }

Horseshoe, } *naṭl*

Spider, *ṭancebout*

Sun, *xams*

Trowser, *xarwâl*

War, *ḥarb*

Well, *bi'r*

Wind, *rieḥ*

Wine, *kamr*.

* *Sinn*, properly means *Tooth*.

The following are of either gender :—

Arms, silâh	Peace, selm
Authority, solṭân	—— solḥ
Cutlas, kanjar	Road, darb
(Full) Day, ḏōḥa'	Soil, Mould, ṡera'
Heaven, semâ ^s	State, ḥâl
Knife, sicciē	Stewpot, qidr
Musk, misc	Tongue, lisēn
Nape, qifâ	Way, ṭarieq
Neck, ṭōnq	Womb, raḥum.
Path, sebiel	

5. DUAL OF NOUNS.—All nouns form a regular dual. [In Barbary only names of things naturally double. This is as Hebrew.] The classical dual has two cases—absolute case in *ân, ên*; oblique case in *ain, ein*; but in conversation the absolute is never heard. Feminines that have lost *t, w, y*, resume it in the dual. Indeed, those in *a', e'*, are treated as if they had *always* lost *y*, and those in *â, é*, as if they had lost *w*. Thus:

Rajol-ein, two men	Jebal-ein, two mountains
Mar'at-ein, two women	Medienat-ein, two cities
Melic-ein, two kings	Yed-ain, two hands
Melic't-ein,* two queens	Rijl-ein, two feet
Fetey-ein, two lads, two young men	Milhey-ein, two musical in- struments
Ṭaṣaw-ain, two staffs	Ridaw-ain, two mantles
Marsey-ein, two harbours	Cisew-ein, two garments.

6. The PLURALS of Nouns and Adjectives are generally Imperfect and irregular: as *Xai^s*, a thing, *pl. Axyâ^s*, things;

* Or Mel'cetein.

Insên, a human being, *pl.* Nês, men, Nisê or Niswân, women; Celb, a dog; Cilâb, dogs. Most of what are called plurals are collective nouns feminine; as, in English, from a Steed comes a Stud, from Cord, Cordage.

One form of Imperfect plural looks like a classical dual, but has a vowel change in the penultima; as Nâr, fire; Nierân, fires. I propose to call this the False Dual. The topic of the imperfect plurals must be postponed.

7. PERFECT PLURALS.—Most feminine nouns in *a', e', á, é*, make a real or perfect plural in *ât, êt*; so do many feminines in *a, e*; especially when formed from a masculine. Thus from Melic, *f.* Melice, queen, *pl.* Melicêt, queens; from Bafl, *f.* Bafala, *pl.* Bafalât, female mules. Almost the only masculine nouns which make a perfect plural are those which denote tradesmen. These are of the form Kabbâz, baker; Baqqâl, greengrocer. The nominative ought to be in *oun*; but popularly *ien* serves for all cases; as Kabbâzien, bakers.

8. ARTICLE.—El, the, is indeclinable, and precedes its noun. Before fourteen consonants, fancifully termed Lunar, El retains its full pronunciation. But before x, s, z, ʒ, r, t, θ, d, ð, ʔ, ð, n (which, with l, are called Solar), l by an unfortunate slovenly pronunciation takes the sound of the consonant following, and is popularly lost to the ear. Thus, El dien, the faith, is sounded Ed dien. I put a zero under l to mark this change. [The printer is forced at present to use a dot for a zero.] Thus:

El xams, the sun
El dêr, the house
El ra's, the head
El darb, the road

But El qamar, the moon
El beit, the dwelling
El melic, the king
El celb, the dog.

The obliteration of the sound of *l*, which has invaded half of the Arabic, is universal in Hebrew. [Whether the likeness of El to Latin Ille be accidental, is curious matter for inquiry. Compare Olâ, these, $\Delta\hat{e}$ -l-ic, that yonder; Art. 28 below.]

El in some combinations means *this*; as Elyeum, to-day; El^{en}, (at) this season, now; Elsêta, this instant. In such words I write it as in composition.

Our *indefinite* article A, An, is understood without expression.

9. The article El must be added to the adjective as well as to the noun; as, El rájol el Tawiel, the tall man. Before the adjective it then differs little from a relative pronoun; “*the man who* (is) tall.” Feminine *a* of the noun regains its *t* before El.

El nehr el ašfar, the yellow river.

El járiyat el jamiele, the beautiful damsel.

El jébal el xâmik, the lofty mountain.

El doroub el wésika, the dirty roads.

El Taťâm el Taiyib, the nice food.

El celb el xáris, the illnatureed dog.

El dâr el cebiera, the great house.

El cilâb el mouaiya, the mischievous dogs.

Occasionally a foreign adjective precedes its noun. Thus (Bagdad) *keux* beit, a *good* house. Especially in Turkish titles, as, El bâx qawwâs, the *chief* bowman. Then El is not repeated.

A small number of substantives are current in the sense of adjectives, and these always precede the noun. The most important to be herè named, are, Coll, Jamieť, all; Cilê,

both; Sou^t, ill, evil; Fair, other. Thus, Sou^t kabar, ill news, bad news; Sou^t bakt, ill luck; Fair xai^t, another thing, *i.e.*, quite a different affair. The opposite phrase is, Farad xai^t, one thing, a single thing, *i.e.*, it is all one, it comes to the same, it does not matter. [In Bagdad they say, Farad bafl, "a mule." But this is degenerate style.]

10. There is a type called the NOUN OF UNITY, which is often derived from a noun expressing a material, fruit, or small animals collectively. The type is simply that of a feminine in -a, -e. Thus:

Kobz, bread; Kobze, a bit of bread.

LaĤim, meat; LaĤima, a piece of meat.

Semn, butter; Semne, a piece of butter.

Zebieb, raisins; Zebiebe, a raisin.

Ṭúnab, grapes; Ṭúnaba, a grape.

Xájar, trees; Xájara, a tree.

Naml, ants; Namle, an ant.

Ṭöub, brick; Ṭöuba, a brick.

MaĤz, goats; MaĤze, a goat.

Arabic has many collective nouns, as Kail, horses; Ibl, camels; MaĤz, goats; Baqar, oxen; Ḍân, sheep; Mehê, deer; Fair, birds. But they do not always yield a noun of unity. Dictionaries tell us that Baqara is noun of unity, and means an ox as well as a cow; but the people seem to use Baqara solely for a cow, which has no other specific name. N.B.—Since we can say El kobze, *the* piece of bread, the noun of unity only suggests A, An accidentally, but does not express it.

11. If the article is expressed before the substantive, but

omitted before the adjective, the adjective becomes a predicate, and *is* or *are* is understood. (Mixed examples:)

El ĥarr el xadied,
the intense heat.
El jebal xâmik,
the mountain *is* lofty.
El xajarat el xâmiqa,
the lofty tree.
El ce's fâḏua,
the cup (glass) *is* empty.
El soccer ṭaiyib,
the sugar *is* nice.
El leil el bârid,
the cold night.
El bâb meftouḥ,
the door *is* open.
El xehr el qâbil,
the approaching month.
El leil moḏlim,
the night *is* dark.
El 'emr el mohimm,
the important affair.
El xai' mofimm,
the thing *is* vexatious.
Axyâ' ḥaqiera,
petty matters.
'Emr ṣaḥb,
a difficult (grievous) affair.
El 'emr el ṣaḥb,
the grievous affair.

El zemân ṭawiel,
the time *is* long.
El rajol najjâr,
the man *is* a carpenter.
El aulâd mouḏia,
the children *are* mischievous.
El hêwâ bârid,
the air *is* cold.
El qadaḥ el fâriḥ,
the empty goblet.
El kâdim ḥâḏur,
the servant *is* ready.
El darb ṭawiel(e),
the road *is* long.
El ṭarieq el ṭâmma,
the public way.
El belad baḥuid,
the district *is* distant.
El cilâb wesika,
the dogs *are* dirty.
El ḥaiṭ el semiec,
the thick wall.
El xabbêc moseccer,
the window *is* shut.
El rieḥ xadieda,
the wind *is* intense.
Jihêd ṭazuim,
a mighty enterprize.

12. The following list of adjectives may be convenient :—

Great, cebier	Quick, serief
Small, safier	Slow, bâtu
Mighty, řazuim	Hot, sokn, řâr
Petty, řaqier	Cold, bârîd (bardân)
Much, cebier (Many)	Warm, dâfi (dafyân)
Little, qaliel (Few)	Tepid, fêtir
Long, řawiel (Tall)	Wet, mabloul
Short, qařuir	Moist, rařub
High, řâli	Dry, yâbis
Low, wâtu	—— nâxif
Broad, řarieĀ	Clean, nařuif (ل).
Narrow, řaiyiq	Dirty, wésik
Wide, wesieř	Nice, řaiyib
Deep, řamieq	Nasty, cerieh
Shallow, xâyif (Catafago)	Salt, mâliĤ
Thick, semiec	Bitter, morr
Thin, raqieq	Sweet, (dulcis) řölou
Fat, semien	—— (suavis) řáĀib
Lean, nařuif	Sour, řâmuĀ
Heavy, řeqiel	Acid, řâmiz
Light, kafieř	Full, mel'ân
Strong, qâwiew	Empty, řârif
Weak, řařuif	Dear, řâli
Intense, xadied	Cheap, rakieř
Gentle, lařuif	Valuable, nefies
Hard, (stiff, cruel) qâsi	Worthless, řâfax (rubbish)
Soft, laiyin	Good, melieĤ
Sharp, řâdd	Bad, rádiey
Blunt, cêll	Better, aĤsen

Excellent, jaiyid	Happy, seʿtuid
Vile, raʿiel	Wretched, mescien
Useful, nâfuʿ	Hale, ʾâfi
Useless, bâʿtul	Sick, marieʿ
Noble, najieb	Rich, fânîey
Vulgar, hemjîey	Poor, faqîer
Superior (in quality), rafîeʿ	Near, qarîeb
Inferior, dâniey	Distant, baʿtuid
Wise, ʾâqîl	Ancient, qadiem
Stupid, belîed	Old (thing), ʾatîeq
Learned, ʾâlim	New, jadîed
Ignorant, jêhil	Difficult, painful, ʿaʿîb
Skilful, mêhir	Easy, sehîl
Clumsy, faxîem	Arduous, ʾasîer
	Slight, heîyin.

To these we must add a few remarkable adjectives of the type *Axheb*, which express the primary *colours* or bodily *defects*.

Red, aḥmar	Blue, ezraq
Green, akḏar	Grey, axheb
Yellow, aṣfar	White, abyaḏ
Brown, esmar	Black, eswad.
Blind, aʿmaʾ	Left-handed, axwal
One-eyed, aʿwar.	Born lame, aʿraj
Deaf, aʿrax	Bald, aṣlaʿ
Dumb, akras	Leprous, abraṣ.

They are declined as *Aḥmar*, red; *f.* ḥamrâ; *pl.* ḥömr;

only that the plural of AbyaΔ, white, is BuiΔ, by a law of euphony, for BoyΔ.

The *substantives* expressing colour, derived from the above, are Fömra, KoΔra, Šöfra, Somra, Zorqa, Xohba, BiyâΔ, Sewâd(a). Examples:

El semawât Ħamrâ, the heavens (are) red.	El qamar abyaΔ, the moon (is) white.
El foyoum seudâ, the clouds (are) black.	El Ingliez buiΔ, the English (are) white.
El dënyâ zerqâ, the world (sky) is blue.	El raml esmar, the sand (is) brown.
El kail zorq, the horses(are) blue(<i>i.e.</i> grey!)	El bifâl somr, the mules (are) brown.

13. It is impossible to examine these lists of adjectives without being struck by their forms. Such as Cebier, CeĦier, Xadied, differ in the three consonants only, but have the same vowels. In these we regard the root (or characteristic part) to be Cbr, CĦr, Xdd; and in fact, most words of the language are thus referable to *three radical* letters. But it is well here to enumerate the chief types of adjectives:

1. The type Sehil, level; Semij, gross, rank; Nehim, ravenous; Ħamiz, acid.
2. Bârid, cold; ĦâmuΔ, sour; Ħâmis, acid; Ħâli(y), dear; Fêtir, lukewarm. (This is an active participle or participial adjective.)
3. Tanied, obstinate; MelieĦ, fair, fine, good; *Enieq, agreeable; Xarier, evil. This is on the whole the commonest type. (Only when *w* or *y* is the second radical, *w* is assimilated to *y*, and transposition takes place; as Taiyib,

- nice ; Laiyin, soft for Tayieb, Layien ; Heiyin, slight, easy, for Hewien.)
4. Fasoud, envious ; Tamoul, active ; Rafloum, merciful. (This type denotes *fulness*, as our termination *-ful* and Latin *-osus*.)
 5. Xaffâl, busy, devoted to business ; Meccêr, swindler. (This type denotes *habit*, and is very common to express tradesmen ; as Najjâr, carpenter.)
 6. Aflmaq, fatuous ; Esmar, black ; Akras, dumb ; were treated in Art. 12.
 7. Xirrier, villainous ; Siccier, very drunken. (This expresses *energy*. In the classical language there are several other types for energy.)
 8. Bardân, sensible of cold ; Jauân, hungry ; Ta'xân, thirsty ; Te'bân, weary ; Mel'ên, full ; Dafyân, sensible of warmth.
 9. Adjectives of *relation* end in *-iey* ; as Hemjey, vulgar, from Hemj, populace.
 10. Various participles are formed by initial M, which must be afterwards classified.

Of these the two most important have the types :

a. Mafloum, known ; Maxfoul, busied, busy ; Meacour, aforenamed ; MakSöuS, peculiar, proper.

b. Motfub, tiresome ; Mouai(y), mischievous ; Moθmin, costly ; Moθmir, fruitful : in which head we include Mofimm, vexatious (for Mofmim) ; Mohieb, frightful (for Mohyib).

Sa'ib, difficult ; Wa'ir, rugged ; exhibit the first type in a ruder state, in which (as in English) *participle* and *gerund* are confounded. (For there is no commoner type of the of the gerund, *i.e.* of the verbal noun of action.) In fact, the language exhibits Sehil or Sehl, level, easy ; Wa'ur or

Waîr, rugged; Taabib or Taab, sweet (water) without discrimination.

Obs. 1.—The adjective of relation has no fixed *type*, only a fixed *termination*: for it adds *-iey* to a noun of any type whatever. Thus, from Melc, a king, *pl.* Molouc, we have both Melciey and Molouciey, royal, regal.

Obs. 2.—The Western learner needs peculiar vigilance in regard to the sense of Arabic adjectives. Our adjectives habitually take two senses active and passive (sometimes more), even in the flattest prose, without our being aware of anything figurative. Thus we say, a wise man, a wise law; he was doubtful; a doubtful question; but the Arabs, saying Rajol tâqil, a wise man; would on no account make tâqil the epithet of a law; but Maîqoul, (made wisely?) will do. So a man who is doubtful, *i.e.* who doubts, is Xêcic; but a doubtful question is Maxcouc. In these examples the Arabs in fact use active and passive participles.

14. An adjective may be followed by a COMPLEMENTARY NOUN, which is adverbial in use. The noun is either preceded by El, or takes -an, -en, (the Adverbial Case, Art. 158) as its inflection. This is similar to the idiom familiar in Greek and Latin (as, *Os humerosque Deo similis*), where we supply *as to*, or some equivalent preposition, *in, of*. In classical Arab style this idiom abounds to satiety.

Cebier el tõmr,
great of age.
Hasen el Zoura,
handsome of figure.
Hadd el Taraf,
sharp at the end.

Tawiel el ajniha,
long in the wings.
Tazuim qowwatan,
mighty in strength.
Tadiem el raîma,
void of mercy.

Ei ʿesed! ʿAzuim el kalqa, mohieb el ʿSoura, mokawwif el fâyila.

What a lion! mighty of build, frightful of figure, formidable of onset.

15. An adverb should properly follow the adjective which it modifies, or the adjective with its complement; as,

Aʿfar jiddan,
yellow very.

Cebier el ʿTömr jiddan,
old very.

ʿTawiel ceðieran,
long in excess, too tall.
Semiec xaiʿen,
somewhat thick.

Many adverbs (derived from noun or adjective) end in *-an* or *-ten*; but in vulgar Arabic this termination is often dropped, and the adverb precedes the adjective. Thus at Aleppo, Qáwi melieĤ (*fort bon*), “very good,” for MelieĤ jiddan. Ana xowaiya marieĀ, “I am a wee-bit ill,” for Ana marieĀ xaiʿen, I am somewhat ill. But this may be called slang.

Peculiar attention is in this stage due to Jiddan, very; Xaiʿen, somewhat; Ceðieran, much, too much; Qalielan, scantily, but little, a little; Faqaʿ, only (for which vulgarly Bes in Syria); and ʿFair, not (*before an adjective*); as ʿFair melieĤ, not good; ʿFair râĀu, displeased; ʿFair ʿTaiyib, unpleasant.

Kobz faqaʿ,
bread only.
Kobz qaliel faqaʿ,
a little bread only.
El mecên fair qarieb,
the place *is* not near.

El darb fair ʿTawiele,
the road *is* not long.
El ʿemr ʿSaĤb xaiʿen,
the affair *is* somewhat difficult
El ʿomour fair ʿSaĤba,
the affairs *are* not difficult.

§ 2. COMPOSITE STATE OF NOUNS.

16. (*Status constructus*). The English combine two nouns, as Sea-side, Gold-watch, so as to make the former a virtual adjective. The Arabs do the same thing in principle: only, as their adjective *follows* its noun, it is the latter of the two which they make adjectival. Thus from Kaziena, treasury, and Aurâq, leaves, papers, they make Aurâq-kaziena, treasury-scrip.

The order being the reverse to that of English, we imagine the word *of* between the two nouns, as Scrip (of) treasury. The particle *of* is wanting to the Arabs; yet they have several modes of supplying it, which will be afterwards stated.

17. When either noun is left *indefinite*, one may generally hear between them the vowel *a* or *e*; as Aurâq-a-kaziena. So: Kaix-a-xafr, cloth (of) hair, *i.e.* sackcloth; Tekt-e-melic, throne (of a) king; Jild-a-jâmous, leather (of) buffalo. In fact, it is often hard to utter the words without some vowel of union. Nor only so, but a vowel (whether *a*, *i*, or *o*) is *here strictly classical*; though *i* is objectionable to the vulgar as seeming to mean *my*, and *o* as seeming to mean *his*. To write *a* or *e* here seems irreprovable; but that it is necessary cannot be pretended. This intermediate vowel, if we write it, will be comparable to *t* in French *A-t-il*, which has come out of the Latin *Habet ille*.

If we desire to mark strongly that the second noun is *indefinite*, we may insert before it, Wâfud, a certain; as Citêb wâfud qasies, a book of a certain priest. N.B.—Wâfud *after* its noun, is the emphatic numeral, One, *unus*, a single; as Qasies wâfud, one priest. Before the noun, it is less emphatic and answers to *quidam*, a certain.

18. Much oftener, the nouns are both defined; then El joins them, and applies to both; as, Jild-el-jâmous, *the* hide (of) *the* buffalo. Here El *seems* to mean Of, nearly as in Art. 14, where it was joined to a complementary noun.

Some compounds have become fixed, as though single words: thus Ra's-e-mâl, capital (in trade); or Resmâl: literally *caput rei*, head (of) property: also Qillet-el-bakt, deficiency of luck, *i.e.* ill luck. Compare such fixed phrases as Man-of-war; Aid-de-camp, in Western tongues.

19. More examples:

Sebab el mo'suiba,
the cause of the disaster.
Wofour el aflâl,
the abundance of the crops.
Aurâq el kaziena,
the scrip of the treasury.
'Omour el memlece,
the affairs of the kingdom.
Awâmir el melic,
the commands of the king.
Makzen tâjir,
a warehouse of a merchant.
Makzen el tâjir,
the warehouse of the merchant.
Joloud wo'höux,
skins of wild animals.

Aurâq el xajara,
the leaves of the tree.
Dar el jinân (*Paradise*),
the house of the gardens.
Serier el sol'tân,
the throne of the sultan.
'Emier elâi (*Colonel*),
prince of a regiment.
Bafl el qasies,
the mule of the priest.
Bafl wâ'hud qasies,
a mule of a certain priest.
Qisâ's el jinâya,
the punishment of the offence.
Nâzur el mâlia,
the overseer of finance.

20. If the former of two nouns in composition be a feminine in -a, -e, it resumes (or may resume) its lost *t* in composition; as, Rixâqa, agility; but, Rixâqat el fâsêcir, the

agility of the soldiery. This is undoubtedly the classical and the very ancient method; in fact it is Hebrew, where the feminine in *-ah*, changes into *-at* in like case. The Arabs also surmount their *h* (*ṣ*) with the two dots of their *t*; which proves the idiom to be older than the present orthography; for if those who fixed it had sounded the *t* in *all* relations of the noun, they would have represented it by an ordinary *t*. Thus the *t* should not be always sounded,—perhaps *only before the article El*, or *before another noun in composition*. On the other hand, I found instructors in Aleppo to differ much, whether *t* should be sounded even in the latter case; and Cherbonneau, Léon, and Hélot are very inconsistent in the matter in their transliterations. But I believe the *t* should always be sounded in these two connections.

Turkish words in *â* (as Baxâ, Afâ) and a few Arabic words in *â*, change *-â* into *-at* in composition; as, Bâxat Haleb, Pasha of Aleppo. (Especially Donyâ, world, sky, weather; Jouwa, within; Barra, without,—popular words.)

21. If the second noun in composition be adjectival, obscurity may result; thus, Ibn faqier suggests A poor son; not, A son of a poor (man). To express the latter, we may prefix Rajol (man) or Wâḥud (one) to Faqier; as Ibn-arajol-faqier. Only in this position, if the nouns admit an adjective of the same gender and number, it is uncertain to which the adjective belongs. Thus Goṣṣoun el xajarat el ṭawiele, is either, The boughs of the tall tree, or, The long boughs of the tree; since the imperfect plural is treated grammatically as a feminine. But:

Kail(-a)-ṭascer el kafiefa, the light horse of the army.

Rejâ el nês el ḥêbit, the firm hope of the men.

Kazienat el melic el řazuim, the treasury of the mighty king.
 Majlis el tenguimât el řâli, the high Board of Arrangements.
 Wocelâ el selřanat el fikâm, the august ministers of the empire.
 Kazienat el melic el fâġua, the empty treasury of the king.

22. When the former noun is a dual, its *n* is elided; thus, Yedain, two hands, Yedai'-fars, the (two) forefeet of a mare; Yedai' el melic, the (two) hands of the king. Jâriyatei' el melice, *the* two damsels of the queen.

23. If an adjectival word can fitly precede its noun (as a superlative may), it equally well precedes a compound: thus, since Awwal yeum (the first day) is correct, so is Awwal yeum-el-sene (the first day-of-the year); though it is equally good to say, Yeum-el-sene el awwal. [On the same principle we read in Loqman's Fables, hêġih jorzet el řařab, *this* bundle of wood; although jorzet el řařab hêġih, appears to be normal, Art. 33.]

24. Three and even more nouns may be strung together in composition; but only the last can take the article (or a possessive pronoun), and this makes them *all* definite. The first of three is sometimes the numeral One, used pronominally; Eřġad, *fem.* Uřġa'; as:

Eřġad ařġâ el majlis, one of the members of the Board.

Uřġa' medâyin* el melic, one of the cities of the king.

Also an adjective which agrees with the former noun is often evaded by paraphrase. Thus, for, The kind exertions of the Pasha, they say, The *kindness of the* exertions of the Pasha; making a triple compound, řösn mesêřui el Bâxâ. The kind

* Or, modon.

attention of the Right Hon. Fouad Pasha, *Hösn iltifât Fouâd Bâxâ el moʿazzam*; *lit.* the kindness of the attention, etc.

Serier melic Itâlia, the throne of the King of Italy.

Hoboub riyâh el ximâl, the blowing of the winds of the North.

The newspapers carry this concatenation of nouns to an offensive extreme; as, *Tetalloq eʿmâl ʾömoum ehêli ʾaʿsumat el bilâd*, The dependence of the hopes of the university of the population of the capital of the country; for, *The dependence of the hopes of the whole metropolitan population.*

25. CONNECTIVE AND DISJUNCTIVE PARTICLES.

Wa (*vulg.* Ou), and.

Fâ, and next; and then; then.

Lêcin, Walêcin, Lecinna (with pronouns), but, but yet.

ʿEmma, Waʿemma, Faʿemma, but, however (*cæterum*?).

Bel, nay but even: Lat. *at*, or Germ. *sondern*.

Au, or.

Imma—au, either—or.

Imma—ʿem, whether—or.

Incên—em—au, whether—or—or.

Imma—waʿilla, either (whether)—or else.

[Catafago has *Yâ—yâ*, either—or. I find no other authority, and never heard it. *Yâ*, or, is Persian.]

26. *Δeheb wa fuḏḏa*, gold and silver.

Rajol ʿawiel wa qawi, a man tall and strong.

Imma cebier au ʿafier, either great or little.

Elwân bieḏ wa soud wa ʾomr wa koḏr, colours white and black and red and green.

Here the connective particle is repeated oftener than with us, and this is popular. But in careful style they are often fond

of mere apposition, as the Latins, disregarding particles of connection. Thus :

Beit hasen, mecién, mottáqin el binâ,
A house handsome, substantial, perfect of building.

Fa has idiomatic uses in which it seems to be redundant, like the English interjection Well! thrown in to gain time for the speaker. It often occurs at the *apodosís* or response, and may be rendered Then.

27. Two nouns united by Wa (and) may form the *second* part of a compound, as :

Hösn el Höqoul wa el fiyâḏ,
the beauty of the fields and woods.
Ewâni el ḏeheb wa el fuḏḏa,
vessels of gold and silver.

But to make such a union the *former* part of a compound (as, Tors wa seif el mediena, the shield and sword *of* the city) is not approved. The standard order is: The shield of the city, and *its* sword, Tors el mediena wa seifohe. (Of the pronoun we shall presently speak.) The necessity of this formula is an unpleasant constraint.

A composite noun may become the complement to an adjective, with the syntax of Art. 14. Thus Faris (Nat. Hist.) has "El jibâl el ceḥiera(t) xajar-el-Sanauber, the mountains which are plentiful *in* pine trees;" just as we may say, Ceḥier el xajar, plentiful *in* trees. But obscurity of syntax accumulates through the barbarous deficiency of the language in this and other small matters.

§ 3. DEMONSTRATIVES AND EMPHATIC PRONOUNS.

28. The demonstratives are three, as *Hic*, *Iste*, *Ille*, in Latin; and originally referred to the three persons, meaning This of *mine* (or, this *here*), That of *thine*, and That of *his* (or, that *yonder*). But the second class naturally abounding most in dialogue has nearly exterminated the third in the spoken language.

The two first classes, except in Africa, are generally compounded with the particle *Hê*, *Lo!* behold!

m. $\Delta\hat{e}$, $H\hat{e}\Delta e$, this; $\Delta\hat{e}c$, $He\Delta\hat{e}c$, that; $\Delta\hat{e}lic$, that.

f. Δie , *Tie*, $H\hat{e}\Delta ih$; Δiec , *Tiec*, *Hetiec*; *Tilc*.

pl. (*Olâ*), $H\hat{e}^{\circ}ol\hat{a}$, these; $Ol\hat{a}^{\circ}ic$, $H\hat{e}^{\circ}ol\hat{a}ic$, those; (*Olâlic*) those.

adv. *Honâ*, $H\hat{e}hon\hat{a}$, here; $H\hat{o}n\hat{e}c$, there; $Hon\hat{a}lic$, there yonder.

$Ce\Delta\hat{e}$, $H\hat{e}ce\Delta\hat{e}$, so; $Ce\Delta\hat{e}lic$, thus, likewise.

Also, pronouns of 3rd person;

Hou, *Houa*, he

Hie, *Hiya*, she

Hom (*Homma*), they (*m.*)

(*Hon*) *Honna*, they (*f.*)

29. One may conjecture that *Olâ* is really the plural of *El*, which originally may have meant *He* (*ille*); but *Olâ* and *Olâlic* seem to be entirely obsolete. Wright, in his grammar of *ancient* Arabic, says that *Olâlic* is extremely rare, being supplanted by $Ol\hat{a}^{\circ}ic$. Even $\Delta\hat{e}lic$ and *Tile* are called "high style" by Caussin De Perceval; nevertheless they may be heard when strong emphasis is needed. The classical dual *m.* $H\hat{e}\Delta ein$, *f.* $H\hat{e}tein$ (those two) is understood, but little used. The same is true of the dual *Homâ* (they two, them two). Besides, there are many variations of local dialect,

with which it may be unwise in this stage to burden a learner. They will be easily picked up on occasion. Those that are here written down cannot be misunderstood, and are classical.

30. Closely akin to the demonstratives is Hêt (hither! bring thou!) which is inflected like an imperative: *m.s.* Hêt; *f.s.* Hêti; *pl.* Hêtou. Faris gives the word in popular conversation, so we may presume that it is popularly understood. Ordinarily one hears Jieb, Jiebi, Jiebou (bring) which is a verb purely modern.

31. Another remarkable demonstrative is Δou, *f.* Δêt; *vl.* Δewien, *f. pl.* Δewât. Among the Tay Arabs it is said to serve as the relative Qui. In classical use it is like the Greek article in certain connections with a genitive; as Δewie-hi, τοὺς αὐτοῦ, those who are his. But in general, prefixed to a noun, it means *endowed with*; thus, from ʿTaql, intellect, Δou ʿtaql, intelligent. This is at once classical and popular. The *n* of Δewien naturally vanishes in the composite state; thus, Nêś Δewie' ʿtaql, intelligent men. From Jemâl, beauty, Mar'a Δêt jemâl, a beautiful woman. When ʿFair (Art. 15) is used to express negation before such a compound, it changes Δou to Δie, as ʿFair Δie ʿtaql, *not* intelligent. See 157 below.

Very numerous compound adjectives in English are paraphrased in Arabic by help of Δou. Thus, The sharp-headed whale, el fâṭōus Δou el ra's el ḥâdd; The golden-eyed duck, el baṭṭ Δou el ʿain el ḍehebeya. So too our adjectives formed in *-ed* from a noun; as, The crested duck, el baṭṭ Δou el ʿōrra.

The words Ṣâhub (companion) and ʿEhl (folk) are astonish-

ingly used to replace Δ ou in this idiom. This appears every way in bad taste and undesirable; yet it exists as a fact.

$\Delta\hat{e}$, Δ ou, must have a real, though distant, relation to English *The*, which may be traced through Indo-Germanic and Hebræo-African tongues.

32. With a proper name, the demonstrative needs to be thrown behind; as, Istenboul $\hat{h}\hat{e}\Delta e$, this (city) Constantinople.

Observe,—that $\hat{H}\hat{e}\Delta e$ rajol means, *this (is) a man*. To express *This man*, we must insert the article between, as in prose Greek; $\hat{H}\hat{e}\Delta e$ $\epsilon\lambda$ rajol. [In Syria and Barbary $\hat{H}\hat{e}\Delta e$ $\epsilon\ell$ is vulgarly shortened into $\hat{H}\epsilon\ell$ indeclinable; which confounds it with the interrogative particle (Art. 42). For farther emphasis they say $\hat{H}\epsilon\ell$ rajol $\hat{h}\hat{e}\Delta e$, this very man.]

33. If This, That, is to be joined to the *second* of two composite nouns, nothing new arises. They say, $\hat{I}sm$ $\hat{h}\hat{e}\Delta e$ $\epsilon\ell$ xai^c, the name (of) this thing; Sebab $\hat{h}\hat{e}\Delta e$ $\epsilon\ell$ xofl, the cause (of) this business, exactly as Awâmir $\epsilon\ell$ melic $\epsilon\ell$ kaiyir, the commands (of) the benign king. Nay, even if This or That be isolated, we can say, Sebab $\hat{h}\hat{e}\Delta e$, the cause (of) this; Li^cejl $\Delta\hat{e}\hat{h}\hat{e}\ell$ (on account (of) that).

But if This, That, have to be joined to the *former* noun, it is better to throw the demonstrative to the end, as, This son (of) the king, Ibn $\epsilon\ell$ melic $\hat{h}\hat{e}\Delta e$; where $\hat{H}\hat{e}\Delta e$ agrees with Ibn, not with Melic. [In 23 it has been noted that Loqman in a certain phrase violates this rule.]

It is also popular to adopt Turkish idiom so far as to say, "This king, his son," for "The son of this king;" thus leaving *king* without any regimen at all. It is a liberty which adds one more element of vagueness to a syntax already vexatiously vague.

34. We proceed to speak on the substitutes for our COPULA VERB; is, are; is not, are not. It has appeared that *is, are*, are very often understood. Yet we cannot say, HêΔe el řařřâr, for, This (is) the druggist; for the words will mean, This druggist. In such cases we must use Hou (he) or Hie (she) for *is*, and Hom, *f.* Honna (they), for *are*. In fact, Hou also stands for *am, art*, which strikingly testifies to the loss of its original sense. The learner must habituate himself to these uses of Hou, Hie, Hom, Honna. Houa, Hiya, Homma, are *more emphatic* than Hou, Hie, Hom, and seem to be a modern improvement. (C. de Perceval remarks on Honna as used for the masculine; but this is clearly inadmissible.)

35. Examples:

Hêhona mây řaΔib, here (is) sweet water.
 HêΔe el mây hou bârid jiddan, this water is very cold.
 Honâ el kobz hou řaiyib, here the bread is good.
 Honêc el mây morr, there the water (is) bitter.
 Honêlic el kamr leΔieΔ, yonder the wine (is) delicious.
 HêΔe el nebieΔ řölou ceřieran, this toddy (is) too sweet.
 Δêlic řuřân jaiyid, yonder one (is) an excellent horse.
 Δêlic el řuřân hou jaiyid, yonder horse is excellent.
 Tile el dâr hie řasena jiddan, yonder house is very handsome.
 Tile el kail kafiefe, yonder horses (are) light (swift).
 Δêlic el bařl el ařmar melieř, yonder red mule (is) good.
 HeΔêc bařl melieř, that (here is) a fine mule.
 Hêola hom nêš milâř, these are good men.
 Collo xaiř honâ cowaiyis, everything here is pretty.
 HêΔe hou miřl heΔêc, this is like that.
 HêΔe el semn mâliř ceřieran, this butter is too salt.

N.B.—*Melieḥ* in old style is *fair*, *καλός*: but, like each of those words, has changed its sense to Good in general. East of Syria for Good they seem to prefer *Zeiyin*, *Zein*, which means Adorned, Fine. For *Mây* (water) at Aleppo they use *M'wai*, *i.e.* the diminutive *Mowaiy*. See Art. 84 below.

36. To omit *is* often leaves the syntax obscure: to omit *there is* is worse. For the latter the best direct substitute is, *Youjad*, literally, it is found (= it exists, it can be had) or the participle *Maujoud*, found; as, *El ṭōfr youjad* (*or maujoud*) *honêc*, the (red) stag is found there. For *is* we may sometimes say, *Ṣâr*, is become. In classical style, not quite obsolete, we have also the following substitute:

Inni, I am; Innec (*m.*) thou art; Inneho, he is.

Innena, we are; Innecom, ye are; Innehom, they are.

(See 55 below.)

Qolt, *enna hêdih el sefara innehe menḥouse*, I said, *that* this voyage *is verily* unlucky.

[In Barbary the imperative *Râ*, see! is used to the same effect: *Râni* (see me! *i.e.*) I am; *Rêc*, thou art; *Rêh*, he is, etc. In the Bagdad pashâlic, they say *écou* for There is; which perhaps means *Hê-com*, "lo for you!" In Aleppo (what is worst of all) they say, *Fiehi*, *in it*, to mean There is, *Il y a*. All these methods, being purely local, are displeasing to the learned, and to all who aspire at a universal Arabic.]

37. "Is not, Are not," are, *Leis*, *f.* *Leiset*, *pl.* *Leisou*. These are classical, and still in use. More popular are: *Mâ hou*, *f.* *Mâ hie*, is not; *pl.* *Mâ hom*, are not. *Mâ* is the modern particle of *negation*, *Lâ* generally that of *prohibition*;

but it is highly inconvenient that Ma is also interrogative and relative. Nevertheless, even in ancient Arabic, Mâ ana hou, means Non ego sum, I am not. [Mâ hou is contracted to *M'ou* in Syria; and Mâ hou xai^s (is not a thing, *i.e.* is not a whit, is not at all) into *M'oux'*.]

38. Hê Δ ih el mediena leiset qadiema jiddan, this city is not very ancient.

Honâ mâ* youjad kobz ʿari, here is not found fresh bread.

Hêola el nêš leisou mokʿurien, these men are not dangerous (*pl.*).

Leis hêhona kaʿar qaʿ, there is not here danger at all.

Mâ hou xai^s honêc, there is nothing there.

Kobz ʿari leis moʿsuḥḥ, fresh bread is not wholesome.

Hou fair moʿsuḥḥ, is unwholesome.

The predicate in classical style has a strange tendency to take the preposition Bi (in, with) after it; as, Leis bi kâyin, he is not a traitor. This redundant *bi* is neither necessary nor popular.

39. The emphatic pronouns of 1st and 2nd person are :

Ana, I.	Ent, thou (<i>m.</i> Entè, <i>f.</i> Enti).
Naḥn, Naḥna, we (Barb. Aḥna).	Entom, ye (<i>f.</i> Entonna).

And a classical dual, Entomâ, ye two.

Classical and also current are :

Lest, I am not.	Lesna, we are not.
Lest, <i>f.</i> Lesti, thou art not.	Lestom, ye are not.

* Unless we discriminate *mâ* from *mă*, this sentence may mean : "Here *what* is found is fresh bread."

40. Examples :

Ana bardân* jiddan,
 I (am) very cold.
 Tase ente jauṭân,
 perhaps thou (art) hungry.
 Ana lest ṭaṭṭân,
 I am not thirsty.
 Ente ḍou ṭaql,
 thou art intelligent.
 Lesna ḍewie' mâl,
 we are not wealthy.
 Ana hou el melic,
 I am the king.
 Lest ana kâdim,
 I am not a servant.
 Ente hou el moṭallim,
 thou art the teacher.

Naḥna hom foqarâ,
 we are poor.
 Lestom afniyâ,
 ye are not rich.
 Mâ ana hou ḍou mâl,
 I am not wealthy.
 Robbama ente kâyif,
 possibly thou (art) afraid.
 Ana mâ kâyif qaṭ,
 I am not afraid at all.
 Ente jesour ceḥieran,
 thou art too daring.
 Tase entè fair jesour,
 perhaps thou art not daring.

41. The word *such* is associated by us with the demonstratives; so also is *same*. *Such* is compounded of so-like in English (solche, swilke, swa-leiks), and the Arabs also express it thus at large by miṭl hêḍe, or, miṭlihêḍe, which virtually becomes a single word, and might be so written. If a noun follows, El must come between, as Miṭlihêḍe el rajol, such a man. How *same* is to be expressed will presently appear.

* A person who *feels* cold or warm is bardân, dafyân; but a thing that *imparts* cold or warmth is bârid, dâfi; as, mây bârid, cold water; ridâ dâfi, a warm mantle.

§ 4. INTERROGATIVES.

42. The Interrogative *Particles* may first be attended to. In English we put the nominative after the verb (as, Is it? Has he?) and thus dispense with a particle. The Latins use *An*, *-ne*, *Utrum*, *Num*; and especially in writing, these are needed for perspicuity. In Arab talk, the tone of voice suffices to denote that a question is asked; yet Faris and Kayat (two extremes) agree in exhibiting the interrogative particles *E?* *Hel?* in a context emphatically modern. Thus:

Hou faʿsuiḥ,	HêΔe leis ʿaḥuiḥ,
he is eloquent.	this is not true.
E hou faʿsuiḥ?	E fa leis hêΔe ʿaḥuiḥ?
is he eloquent?	is not then this true?
Hel ente el ʿaṭṭâr?	Hel eḷ ʿabi ʿafi?
art thou the druggist?	is the boy hale and well?

43. If an alternative is put (as in Latin *Utrum-an*) the word *Or*, which introduces the second member, is expressed by *Em*; as:

E hou akḏar? *em* ezraq?
is it green? *or* blue?

The particle *Fa* (then) often follows the interrogative *E*; thus with negatives we have *E-lâ—?* *E-fa-lâ—?* *E-mâ—?* *E-fa-leis—?* is it not? is it not then? But for the *past* time *Lem* replaces *Lâ*; as *Au-e-lem—?* or *was* it not?

44. Interrogative *Substantive* *Mân*, who? *Mâ?* *MâΔe?* what? *Adjective*: *m.* *Ei*, *Eiyo*; *f.* *Ei*, *Eiya*; which? what? as: *Ei rajol*, what man? which man? *Eiya marʿa*, what woman?

<i>Adverbs:</i> Ein, where?	Cém, how much? how many?
Ila ^é ein, whither?	Ceif, how?
Min ^é ein, whence?	Em'te, when?

45. Em'te is compounded of E mete. The classical Mete is either interrogative or relative. In modern use Mete is relative, and even so, it is rarer than Lemma, when; and Em'te expresses "when?" interrogatively.

Ei (what? which?) is of both numbers as well as genders. In Syria they use Eina, like *quisnam*. MâΔe, what? well supersedes Má, which has too many senses. Vulgarly also *Eix'* (*i.e.* Ei xai^é, what thing?) is prevalent; but this ought not to be followed by a noun, since it has the noun xai^é within it.

46. *Man*, following a noun, may mean "of whom;" as, Beit mán hêΔe? house (of) whom (is) this? but it is surely better to say, Li mán hêΔe el bait? to whom (belongs) this house?

Manou? Man hou? are often heard, especially when the word stands alone: indeed classically, Manou? is nominative, and Manâ? accusative. The latter is obsolete.

Má, adverbially, may qualify an adjective, with the sense How! in admiration: as, Má ana mescien! how wretched I (am)!

47. The words Man, Ma, Cem, admit of becoming "indefinite" instead of interrogative; *i.e.* mean *some, any, a certain quantity*. To suggest the right sense, I find it useful to copy Greek accentuation; and write Mán, Má, Cém, when they are interrogative; and Mân, Mâ, Cèm, when they are indefinite. In fact, it is natural to elevate the musical tone when words are interrogative.

Man, Ma, Ei, Ein, Ceif, admit also of becoming *Relatives*, as will afterwards be noted.

48. Mân hou honêc ? who is there ?

Ei Haiwân hou hêΔe ? what animal is this ?

Ei mar^a ? Eina mar^a ? Eiyat imrâ^a ? what woman ?

E lâ e^aHad honâ ? is not any one here ?

Ei hou (Eina hou) el bafl el qawi ? which is the strong mule ?

Ein el ʒabi el ʒafier ? where is the little boy ?

Hel youjad laĥm honêlic ? is meat (to be) found yonder ?

E fa lâ ente bardân ? art not thou then cold ?

Eiyat hie el ĥör^{mat} el moĥsine ? which is the beneficent lady ?

§ 5. PREPOSITIONS.

49. The primary prepositions should all be learned at once. They are :

Bi, in, with, by.

Ce, according to, like.

Fie, in, into.

Ila', to (with motion).

Li, to, for.

Min, from, of.

Maĥ (together), with.

Ṭala', upon, against.

Ṭand, with, at, long.

(French *chez*, apud.)

Ṭan, off from, away from, concerning.

Of these, Ce is the least popular. It is superseded by Miĥl, like. It enters into CeΔê, like this, so ; HêceΔê, thus, so (vulg. Heic) ; CeΔêlic, like that, so forth, likewise : and in Syria (from the classical Ce-ma, *selon que*, according as) has

come Cemân, "likewise, again." It is right also to say, Ce miðl, *ad instar*, after the fashion of. CeΔê is used for *such*, as, Li ceΔê rajol, to such a man. See Art. 41, above. The article El coalesces with some of the above, making Bil, Cel, Fil, Ila'l, Lil, Tala'l. [The vulgar say Fiel, but Fil is classical.] Ila' and Tala' have lost *y* which they sometimes resume.

50. Of the other prepositions, some are of less immediate importance to the learner, yet it may be convenient to have a list here.

About (of quantity), nañou.

Above, fauq, feuq.

According to, tebañ.

After (of time), bañd.

Against, ðudd.

Agreeably to, Tubq.

Among, min jomlet; bain.

Around, ñaul.

Before, qabl.

Behind, warâ, kalf.

Below, Beneath, Under, teñt.

Beside (at side of), ladâ,
ladon, janb.

Besides, mã ñadâ.

Between, bain, fie mã
bain.

Concerning, min nañou.

Contrary to, kilâf.

During, dawâm, Töul.

Except, fair, kalâ, ñadâ,
sewâ.

In exchange for, bidâl.

In front of, qoddâm, qobâ-
la(t).

In presence of, 'emâm.

In proportion to, Haseb.

Instead of, mecên, ñawañ,
ñuwañan ñan.

Like, miðl, ce miðl.

Opposite, tojâh, tilqâ.

Over against (face to face
with—*vis-à-vis*) Hudê, izê.

Provided not, ñaxâ.

Since (of time), monΔ,
moΔΔ.

Together with, Toñbat.

Towards, nañöu.

Until, Till, ñatte', li Hadd.

Within, dâkil; <i>vulg.</i> jou- wa(t).	Without (Lat. <i>sine</i>), bilâ, bi fair, min fair, fair; bi doun, min doun.
Without, } kârij, Outside of, } <i>vulg.</i> barra(t).	

51. Miðli (for Ce-miðli, after the likeness) is very popular in place of Ce. For *like* are also said Nazuir, Xibh. Fair, before an adjective, was explained *Not*; its sense *Without* displays analogy to German and Greek in forming a negative adjective from Ohne, *ávev*, without. But Fair means *difference, diverse from*. Nañöu, towards, about, is used to modify a substantive, as the Latins use *quasi*, "as it were;" in popular English, "a sort of." Thus, Ñaul el wejh nañöu cenâr eswad, around the face (is), *as it were*, a black border—a *sort of* black border. A preposition will then, if needed by the noun, precede Nañöu. Thus, Fie nañöu ñorra, in *a sort of* bundle. The word Nañöu simply adds vagueness, and may influence several nouns coupled by Wa, and. Ñöul el joðða nañöu ðelêð aqdâm, the length of the body is *about* three feet; but it may equally be rendered, "is *towards* three feet." Thus the word vacillates between preposition and adverb.

In some connections Ñan seems to mean *without*: thus, Entè ñani ñannoh; Enti ñanieya ñannoh, thou art rich without it, *i.e.* thou canst dispense with it.

Ma-ñada and Sewâ have the vexatious ambiguity of *Præter* and *Beside(s)*, meaning either "except" or "in addition to." Sewâ as a popular adverb means, "side by side, abreast." Ma-ñada strictly means "what passes."

Lada, Ladon, may be called high style. They are used

especially (like old Greek *παρά*) in such connections as, At the side of the king; so, *Min lada el melic*, from the side of the king.

52. Uses of *Min*. In locomotion it is contrasted to *Ila*; as, "*from Rome to London*;" which needs no farther remark: its use for "of," is less regular. The deficiency of "of" in Arabic is supplied, partly by composition of nouns, partly by *Min* and *Li*, partly by special evasion or provincial methods. *Min* differs from *Tan* nearly as Latin *ab* or *ex* from *de*. *Tan*, like *de*, may mean "concerning." *Min* expresses the partitive idea of *ex*; also the material of a thing. It likewise enables us to put *El* (the) to either of two related nouns. Examples:

Lauh min hajar, a slab of stone.

Bâb min kaxab, a door of timber.

Ceñier min el marâcib, many of the ships.

Cém min el marâcib? how many of the ships?

Sebta min el Yahoud, seven of the Jews.

Qaṭuiṭ min el maṭz, a flock of goats.

El marḏa' min el foqarâ, the sick (ones of the) poor.

Elf ṭabaq min el waraq, a thousand layers of paper.

Miqdâr wâfir min ʿewâni, a copious quantity of vessels.

Jamâta ṭazuima min el nês, a vast company of men.

El himma min el ehêli, the earnestness of the population.

Mablaṣ min el noqoud, an amount (sum) of cash.

Cém min el mosêfirien? how many of the travellers?

El kobz râdi, melʿên min el raml, the bread (is) bad
(and) full of sand.

Kams firaq min el jonoud, five companies of troops.

HêΔe hou wahmieya min eḷ Ḍabaṭuiya, this is a fantasy of the police.

El foṣṣoun eḷ Tawiele min eḷ xajara, the long boughs of the tree.

Wâbil min eḷ Ḍarb, a shower of beating.

El qaḥṭ min el akbâr, the dearth of news.

Eḷ sêṭat eḷ Ṯêniya min eḷ ṬabâḤ, the second hour of the morning.

Eḷ Ṭaraf eḷ ximâli min el jeziera, the north side of the island.

Firṭ min silc eḷ telefrâf, a branch of the wire (of) the telegraph.

Wezier min daulat Ameriece, a minister of the government (of) America.

Jonaineti min ward, my garden of roses.

53. For, What sort of—they say, Eix' min—? as, Eix' min Ṭair? what sort of bird? (Comp. Germ. *Was für ein—*.)

With the partitive *Of*, the Arabs often repeat a noun, instead of using *Eḥad* (one) pronominally; thus, for *One of* the king's cities, they say, not only, *Uḥda' min modon el melic*, but also, *Mediena min modon el melic*; and stiff as the latter appears, it is popular, as well as classical. So for *Fie Δêt leil*, on a certain night, they also say, *In a night of the nights*, *fie leila min el leyêli*. *Min* is also used like French *du, dela*, to mean *Some, A portion of*; as, *Min soccer*, some sugar; especially in repetition, *Minhom—minhom*, some of them—and others of them.

54. In ambitious prose, *Min* is used to satiety in the predicate of a proposition, to make it indefinite. Thus instead

of HêΔe mosteHuil, this is absurd; they say, HêΔe min el mosteHuil, c'(est) (une chose) d'absurde. Thus we are more than ever kept in suspense where the predicate will be found. The formula *Minma*, from what, *i.e.* "from that which," is similarly abused: as, HêΔe minma yoHâyir el bâl, this (is) (a thing) of the things which perplex the mind; where, if *minma* were simply left out, the sense would be correct enough and the grammar perfect. When a copula-verb (as Cên, was) is expressed, all is clear, though E'Had (one) be omitted before Min: as, Cên min el 'omarâ, he was (one) of the princes, erat e principibus.

Min (like our *from*) often means "because of." Likewise, after a passive verb, it takes the sense of our *by*.

55. Uses of *Li*. In general Li, meaning *to* or *for*, needs no further particular remark. But, like the Latin dative, it may be used in the predicate, where popular English uses the nominative. Thus: "It is a marvel to me," may become, "It is to me *for* a marvel." The Arabs even say, Ente innec li jâhîl, thou verily art *for* a fool, *i.e.* thou art foolish. HêΔe fandi li mo'jize, this (is) with me *for* a miracle.

Again, as in Latin, either dative or genitive with Est (is) denotes *possession*, so Li (to) may supply this sense; especially if of two related nouns the governing is indefinite and the governed definite; as, A top of *the* mountain, A son of *the* king; we may then use Li for English *Of*, saying Râ's lil jebal, Ibn lil melic.

Li (for) means also *on account of*; especially with pronouns. Thus, LihêΔe, on this account; LiΔêlic, on that account; Li mâΔe? wherefore? L'eix'? why? (=Li ei xai'?) But with nouns we have generally a paraphrase, as in English.

Li ^c ejl, Min ejl, for the sake of.	}	Li xân (Min xân, <i>vulg.</i> Alep.), on account of; from Xân, state.
Li sebab, }		
Bi sebab, }		
Min jara', in consequence of.		

56. Uses of *Bi*. It especially expresses the instrument, or mode, or price; as, To buy a thing, "bi ðeman qaliel," *at* or *for* a scanty price; to slay a man, "biḷ seif," *with* or *by* the sword. As expressing the mode, it forms a paraphrase for adverbs and prepositions. Thus:

Biḷ collieya, in entirety, *i.e.* entirely.

Biḷ ziyâda, in surplus, superfluously.

Biḷ lâya, in the extreme, extremely.

Biḷ rafm ðan, in spite of.

Bi moujib, in virtue of.

Bi wâsiṭat, by means of.

Bi xiddat, by dint of.

Bi lair, Bi doun, without.

With verbs of motion, *Bi* must be rendered *with*, though it still is not identical with *Maṭ* (together with); but "come *with*" a thing, is said for "bring" it: "to go off *with*" it, is to carry it off. Many other verbs take *Bi* after them, just as in Latin and Greek many verbs govern a particular case, for which no reason appears. The idiomatic uses of *Bi* are very numerous, and are a main difficulty.

§ 6. SUFFIX PRONOUNS.

57. The personal pronouns, attached to prepositions or to nouns, take abridged forms in which the originals are quite disguised.

-ie, -i, -ya, me, my.	<i>m.</i> -ec, -c, <i>f.</i> -ie, -ci, thee, thy.	-ho ? -oh, -hi, him, his.	-hê, her.
-na, us, our.	<i>m.</i> -com, <i>f.</i> -con, you, your.	<i>m.</i> hom ; <i>f.</i> hon, them, their.	

N.B.—After a *verb*, “me” is expressed by -ni. The rest are the same after a verb as after a preposition.

In the spoken language, -com and -hom are freely used of both genders, and the duals -comâ (you two), -homâ (them two), are not heard. To express “it,” the feminine -hê is often used. It is inconvenient, that, in speaking of *things*, hê in classical style constantly means *them*.

The suffix, like a Greek enclitic, often changes the accent of the preceding word, and sometimes hereby lengthens a vowel ; thus, Mélice, queen, Meliéçeti, my queen. At other times it cuts out a vowel ; as, Sélṭana, empire ; Selṭán'ti, my empire.

Thee, Thy, after a long vowel, is -c for the masculine, -ci for the feminine. [But at Bagdad it is always -ci ; in Algiers, it seems, *m.* and *f.* are the same.]

58. System to exhibit all the forms.

Bie, Biya	Lie, Liya	Ileiya	Minni
Bec	Lee	Ileic	Minnee, Mine
Bici (<i>f.</i>)	Lici	Ileici	Minnie (<i>Alep.</i>)
Bihi, Boh	Liho, Loh	Ileihi	Minnoh, Minho
Bihê	Lihê,	Ileihê	Minhê
Bina	etc.	Ileina,	Minna
Bicom, -n.		etc.	Mincom,
Bihom, -n.			etc.

Ṭandi	Baini	Qábli	Citêbi
Ṭandac	Bainec	Qablac	Citêbec
Ṭandic	Bainic	Qablic	Citêbic
Ṭandoh	Bainoh	Qabloh	Citêboh
Ṭandahê	Bainahe	Qáblahe	Cithêbahê
Ṭandana,	Bainana,	Qablana,	Citêbana
etc.	etc.	etc.	etc.

59. Him, his, is ordinarily pronounced -ô, as in Hebrew, no *h* being heard; but after a long vowel, all authorities bid us pronounce only -*h*. An Englishman who tries to sound -*h*, is apt to turn it into *Ĥ*. I think by pronouncing -*hi* with as short an *i* as he can manage, he will come nearest to the sound; and *hi*, after all, is classical. [Classical rules bid us say -*hi*, -*him*, -*hinna*, -*hina*, when a vowel of the *i* class precedes. The learner may at his pleasure so modify the *o* of these words. I observe that Faris, as also Léon and Hélot in Loqman's Fables, equally with Catafago, give Fie waqto*h*, Ila dâro*h*, etc., and do not struggle for Fie waqti*hi*, Ila dâri*hi*, etc. Cherbonneau vacillates.]

60. Examples :

Ommi marie*ġa* jiddan, my mother is very ill.

Aboui (Abi) wa ommi mar*ġa*', my father and my mother are ill.

Hel abouc *Ṭaiyib*? is thy father alive and well?

Zeujati hie *Ṭaiyiba*, my wife is alive and well.

Ommec *Ṭase Ṭaiyiba*? thy mother perhaps is alive and well?

Ceif *Ĥâlec*? how is thy state (thy health)?

Eix' bec? Mâ*ġe* bec? what ails thee?

Leis xai' biya, nothing ails me.

Hel hê*ġe* lec? is this thine?

Mâ hou liya, it is not mine.

Hêt ma fandec! bring what thou hast.

Leis tandi xai', I have nothing.

Mâde fie bâlec? what is in thy mind?

Mâ hou xai' fie bâli, there is nothing in my mind.

Ṭalaiya ṭaila, on me (rests) a family.

Liho aulâd ṣugâr, he has little children.

Lec baqara melieḥ, thou hast a fine cow.

Lihê qoroun ṭawiele, she has long horns.

Ommi hie maṭ oktec, my mother is with thy sister.

Hêhona hie ommec, here is thy mother.

Ein aboui (abi) el'ên?* where (is) my father now?

Abouc fil belda, thy father (is) in town.

Akouc leis fie bilâdina, thy brother is not in our country.

Ṭandana abouc hêhona, thy father is with us here.

Ṭalaiya morâdec el ṭaziez, on me (rests) thy esteemed wish
(i.e. I will try to perform it).

Akouh rajol melieḥ, his brother is a good man.

Collohom nês milâḥ, all of them are good men.

Collocom ḍewie' himma, all of you are endowed with earnest-
ness, i.e. are earnest, energetic.

Hel okti fandacom el'ên? is my sister with you now?

Honâ âki maṭ oktec, here is my brother with your sister.

Leis maṭui kobz ṭari, I have no fresh bread with me.

Maṭac ṭase† folous, you have perhaps small cash with you.

* Father, Brother, have radicals 'bw, 'kw, yet are absolutely expressed by Ab, Ak, but in composition the *w* reappears regularly in popular style; as, Aboui, my father; Akoui, my brother; though Aki is also heard. Aboui is not classical, though Abou followed by a noun is.

† Ṭase, *perhaps*, is said of hope or fear; and serves to ask a question.

Eiyoma ʔandec, hêtoḥ ileiya, whatever thou hast, bring it to me.

Colloma maʔac, hêtoḥ ila honâ, all that is with you, bring it hither.

Δêlic el ʔuṣân, e lâ houa lec? yonder horse, is he not thine?

Mân hou maʔac fiḏ dâr? who is with thee in the house?

Mâ ʔandi cotob, I have no books.

Leiset ʔandana aqlâm, we have no pens.

Cên liya ʔâk, I had a brother.

The particle Ce is never prefixed to a suffix pronoun. We must enlarge it into Ce-miḏli or Miḏli: thus, He is not like me, Mâ hou miḏliey(a); He is like you, Houa miḏlec (or miḏlic).

61. ʔan, like Min, popularly doubles its *n* before some of the suffixes. Li, according to classical rule, becomes Le or La with suffixes. The sole trace of this seems to be in Loh or Leho (never Lihî) for *to him* (Le means *verily*). Catafago writes Lici, Lihê, Lina, Lihom. C. de Perceval and De Braine are silent as to Laho, Lana, etc., which my ear certainly never caught. Lie, Lec, are to be divided L-ie, L-ec (sounded as English *lack*). Liya, Biya are perhaps more emphatic than Lie, Bie. In Aleppo Boh prevails over Bihi, yet Bihi is thought better. Cherbonneau writes B'ho even in poetry.

62. ʔand is written with *kisra* (i.e. as ʔund) by modern literati; yet C. de Perceval, in doing this, defines the sound by French *ând*. I never heard in this word any vowel but a clear French *a*. Dictionaries exhibit ʔand, ʔund, ʔönd as on a par; hence we have no motive to struggle against the popular practice.

63. Several particles assume pronouns suffix. Inna (verily) was named above; Enna (that) does the same; also Lecinna, nevertheless: thus, Lecinni, yet I; Lecinne, yet thou; Lecinnoh, yet he; Lecinnena, yet we, etc. The vowel of union which appears in *Ṭandahe*, *Bainana*, *Citêbana*, etc., must be looked on, in the present stage of the language, as purely euphonic. All prepositions ending in two consonants are apt to need this vowel of union. The learner must not be seduced by the aspect of *Qabl-na* to pronounce it *Qabalna*.

64. *Lehê Ṭainain** jamieletein, she has beautiful eyes.

Leho zeuja jamiele, he has a beautiful wife.

Ṭandoh ^sehl cešier, *chez lui* is a numerous household.

Leho Ṭaila wâfira, he has an abundant (numerous) family.

Aulâdec maṭui fiḷ rief, thy children are with me in the country (*ruri*).

Hêde hou Ṭalaihi, this is his duty.

Mâde liya Ṭalaic (*Ṭandec*)? what art thou to pay me?

Qadd eix' bi weddec? how much dost thou want?

Leis xai^s Ṭalaiya lec, I owe thee nothing.

Leis xai^s liya, illa farxain, I have nothing, but two piastres.

Dârec fasieḥa, zeiyine, thy house is spacious (and) fine.

Dâri miḥli dârec, my house is like thine.

Cilâhomâ† sewâ sewâ, both of the two are on a par.

65. As the examples just given may suggest, *Ṭand*, *Li*, *Maṭ*, *Ṭala* are in great use, to supply the verbs *Have*, *Owe*, *Ought* *Ṭandi*, I have in my house, or in my possession; *Liya*, I have in ownership; *Maṭui*, I have with me, about

* More classical *Ṭainân*—*tên*.

† Perhaps *Cilâhoma* is too high style. *Cilâ(n)*, *both*, is dual; oblique case, *Cilêi'*. It is too good a word to lose.

me. Thus, Maṭac siccieneti? (have you) my knife with you? Ṭandi Huṣān, mâ hou liya, I have a horse, (but) he does not belong to me.

Debt or Duty is said to rest *upon* or *against* the debtor: hence Ṭalaiya, I owe; Ṭalaiya folous lec, I owe thee small cash.

66. The suffix (possessive) must be repeated with each noun which we desire it to affect. Thus, "His will and pleasure," becomes, "His will and *his* pleasure," Irâdetoh wa kâṭuroh.

67. For emphasis they say, Liya ana, to me myself; Minnec ente, from thee thyself, etc. Also Eiyâ, as a fulcrum, enables a pronoun in the oblique case to be isolated: thus, Ṣanant-ec eiyâc, "I thought thee (to be) thyself." Eiyâc naṭbod, wa eiyâc nesteṭuin, "thee we adore, and thee we call to aid." When a verb takes two pronouns after it, one of them must be thus isolated in the modern dialect.

68. If a demonstrative and a suffix belong to one noun, the demonstrative must follow: as Baḥli hêΔe, this my mule. Similarly with an adjective, as, Baḥli el melieḤ, my excellent mule. N.B.—The suffix is understood to make the noun *definite*.

§ 7. AUXILIARY NOUNS, OR QUASI-PRONOUNS.

69. In English the nouns Self, Sake, Behalf, and others, have lost much of their substantive nature: Self, in particular, has almost degenerated into a pronoun. The same is the case with many Arab nouns. Peculiarly, Nefs (soul), *pl.* Nofous or generally Anfous, does duty for Self; as do Δêṭ,

essence, personality; *Ḥāl*, state; *Rouḥ*, spirit, *pl.* *Arwâḥ*; and even *ʿĀin*, eye. We may add *Māl*, property; *Ḥaqq*, right; which, though abused provincially, seem to have a legitimate use in harmony with good grammar. *Δêt*, *pl.* *Δewât*, has too many senses. Besides being an adjective pronoun, as explained in Art. 31 (as, *Ḥoqoul Δêt Ḥösn*, fields *endowed with* beauty), and (what is perhaps quite old fashioned) *Fie Δêt yeum*, on a *certain* day; it is also much used politically, as, *El Δêt el solʿānieya*, the imperial self (person); *El Δewât el cirâm*, the noble personages. Catafago says absolutely, *Δêt*, a lady.

70. Examples:

Sabi rama' nefsoh fil nehr, a boy threw *himself* into the river.
El Tarab enfóshom, the Arabs themselves.

Arouḥ ana bi Δêti, I will go in my person (*myself*).

Qatel Ḥâl-oh, or rouḥ-oh, he slew himself.

Qâl fie nefsoh, or li Ḥâl-oh, he said in his soul (to himself).

Yaxcor rouḥoh, Yamdaḥ nefsoh, he thanks (he praises) himself.

El Ḥuṣân mâloh, the horse his property, *i.e.* his *own* horse.

El Ḥaql Ḥaqqi, the field my right, *i.e.* my *own* field.

El emier ʿĀinoh, the prince himself.

But *ʿĀin* peculiarly is used to supply the word *Same*; as, *Fil yeum ʿĀinoh, (or ʿĀinihi)*, in that day itself, in that same day. *Metêṭ*, a piece of property (an article, as we say), *pl.* *Emtiṭa*, is said to serve, especially in Africa, as *Mâl*, to express what is one's own. *Mâl*, *Metêṭ*, and *Ḥaqq* may sometimes conduce to emphasis and clearness, in connections where at first sight they are vulgar superfluity. Thus, *El darâhim*,

ḥaqq el jouk, means, "the money *due* for the woollen cloth," literally, "the money, the right of the cloth."

71. But at Moosul or Bagdad I wrote down from the mouths of the people the following redundancies; suggesting that Mâl has become a mere preposition, Of.

Dibs mâl ḥaleb,	Laḥm mâl kinzier,
treacle of Aleppo.	meat of hog.
Dibs mâl zebieb,	El ʿsandouq mâl el jemal,
treacle of raisins.	the box of the camel.
Zebieb mâl dibs,	El ḥalieb mâl el ʾsöbḥ,
raisins of treacle.	the milk of the morning, <i>i.e.</i> fresh.

No such phraseology would be admitted in literature. Whether Mâli, Mâlec, in the predicate for Mine, Thine, would pass, is also questionable. At Bagdad instead of the classical "HêΔi citêbi wa heΔêc citêbec," this is my book, and this is *thy* book (which seems to an Englishman so very flat), they say, HêΔe citêbi wa heΔêc *mâlec*. Though Mine, Thine are expressible simply by Liya, Lec (as, Mâ hou liya, it is not mine) nevertheless, HêΔe citêbi wa heΔêc lec, would be wanting in contrast and point.

72. It may seem that they can evade the double genitive (24) by Mâl or Metêṭ; as, Celb, metêṭ el melic, *a* hound, *the* property of the king. Both C. de Perceval and de Braine lay down that in such connection the former noun *must* be preceded by El; which of course is the case when nothing is meant but "*the* hound of the king." But perhaps in the opposite case they would prefix Wâḥud to Celb, for fear of being thought to omit El by accident.

73. We might enumerate as auxiliary *adjectives* or principles, not only E^had, Wâhud, but also Mak³öu³ (belonging, *peculiar*, proper), Me^hecour (afore-named). Thus, Ibni el mak³öu³, my proper son, my own son; El ³abi el me^hecour, the aforesaid boy. Indeed Me^hecour seems to have none of the stiffness which we feel in *aforesaid*, *aforenamed*, but has wide currency. Like to it are the formulas, El moxâr ileihi, the alluded-to; El mouma' ileihi, the hinted-at, the pointed-at.

74. Tadda, a number; Jomla, a group; are used like the English *several*, to express an indefinite number. A short list of the indefinite words often called pronominal may here be convenient.

All, eoll, jamie^h.

Each, eoll wâhud.

A certain, wâhud (before its noun).

Any one (*quispiam, quisquam*, after If or a negative), e^had, *f. u^hida'*.

Any (positively), eiyoman cên, *quivis*, eiyoma cên, *quodvis*.

None, lâ e^had.

Not even one, wala wâhud.

Several, Tuddat, jomlat (*a number*).

Both (*ambo*), eilei (classical nom. cilê).

Some, ba^had (i.e. *a part*).

One—another; ba^had—ba^had; mæn—mæn.

Some—others; ba^had—ba^had; minhom—minhom; minhe—minhe.

Some (ones), *aliquot*; cêm wâhud.

Other, e^hkar, *f. 'okra', pl. 'ekâra, 'ekarîen*.

Other (diverse), lair—before noun.

The Rest, el sê^hir.

Several, } xette'.
Divers, }

Some or other, mà (after noun).

“Others than he,” in classical style, is variously rendered by Ma řadâhi (what passes him), Ma sewâhi (what is on his level), and Fairoh, his diverse(?). The roots of řadâ and Sewâ mean Inequality and Equality.

Bařl (not repeated) is also now used for *one another*; but it seems, incorrectly.

It was stated (47) that Man, Ma, may become indefinite; hence the Mân—mân; and Reřâ mà, *some hope or other*. The latter phrase is found in modern literature, and is classical. Freitag renders it *qualiscunque*.

75. Fair is regarded as a substantive by grammarians. Hence with a suffix, Fairhom, others than they; Fairoh, other than he; and even absolutely, El fair, some one else, thy diverse(?), thy neighbour, in ethical relation. Sewâ, Sowa', *even, like*; is ridiculously explained in lexicons to mean, 1. The same; 2. The opposite; [égal; même chose; autre.] Fair xai', *quite* another thing, a different thing, is stronger than Xai' e'kar, another thing, a second thing. So with the negative, Leis ce miðliho fie fair mecên, in *no other* place is anything like it. At the close of a sentence, Lâ fair, lâ fairoh, nothing else, is used dogmatically, for “so, and so only.”

§ 8. NUMERALS.

76. Wâřud, *f.* Wâřuda, means *one, a single one, alone*. So we have, Wařdi, I alone; Wařdec, thou alone; Wařdoh, he alone; Wařdana, we alone, etc., with all the suffix pronouns. Let us here repeat: Wâřud, one (emphatical), follows its noun; as, Fie řaql wâřud, in one field. But,

Fie wâHud Haql, means,—in a certain field. But besides; E^cHad, *f.* UHda', is *one* in a pronominal use; which may also be rendered *any one* (quisquam, quispiam); as, Lâ e^cHad, not any; but WâHud, some one (aliquis, quidam); Wala wâHud, not even one (ne unus quidem).

77. The numerals from 3 to 10 collectively take plural nouns, and have the peculiarity that the feminine form looks like masculine and the masculine like feminine. The numerals from 11 to 19 are contracted in modern speech, and have a still shorter vulgar form, which is probably destined to become standard. *Six* is anomalous; analogy requires Sidse.

1 wâHud, <i>f.</i> wâHuda.	11 uHdaT ^x ar (HudaT ^x).
2 iðnein, <i>f.</i> iðnetein.	12 iðnaT ^x (ar).
3 ðelêðe, <i>f.</i> ðelêð.	13 ðelêðetaT ^x (ar).
4 arbaT ^a , <i>f.</i> arbaT ⁱ .	14 arbaT ^a taT ^x (ar).
5 kamse, <i>f.</i> kams.	15 kams'taT ^x (ar).
6 sitte, <i>f.</i> sitt.	16 sittetaT ^x ar (sittâT ^x).
7 sebT ^a , <i>f.</i> sebT ⁱ .	17 sebT ^a taT ^x (ar).
8 ðemânia, <i>f.</i> ðemân.	18 ðemâniataT ^x ar (ðeman- taT ^x).
9 tisT ^a , <i>f.</i> tisT ⁱ .	19 tisT ^a taT ^x (ar).
10 T ^a xara, <i>f.</i> T ^a xar.	
$\frac{1}{2}$ nuT ^f .	$\frac{1}{6}$ sods, <i>pl.</i> esdâs.
$\frac{1}{3}$ ðolð.	$\frac{1}{7}$ sobT ⁱ , <i>pl.</i> esbâT ⁱ .
$\frac{2}{3}$ ðolðein.	$\frac{1}{8}$ ðomn, <i>pl.</i> eðmân.
$\frac{1}{4}$ robT ⁱ , <i>pl.</i> arbâT ⁱ .	$\frac{1}{9}$ tosT ⁱ , <i>pl.</i> etsêT ⁱ .
$\frac{1}{5}$ koms, <i>pl.</i> akmâs.	$\frac{1}{10}$ T ^a oxr, <i>pl.</i> aT ^x âr.

The final *-a*, *-e*, of the masculines from 3 to 10, becomes *-at*, *-et*, at least before a vowel; yet I used to hear (I believe), *Sitte rijâl*, six men; *Sittet ʿomara*, six princes.

78. For the sake of classifying the imperfect plurals of the language, the following table may deserve to be committed to memory.

	TYPES.
3 suns, <i>θelêθ xomous</i> (solar plural). . . .	Doroub.
4 moons, <i>arbaʿat aqmâr</i> (lunar plural) . . .	Eswâr.
5 men, <i>kamse(t) rijâl</i> (manly plural) . . .	Cilâb.
6 princes, <i>sittet ʿomarâ</i> (princely plural) . . .	Wozerâ.
7 merchants, <i>sebʿa(t) tojjâr</i> (mercantile plural). . .	Cottêb.
8 horses, <i>θemâniat aḥṣuna</i> (dactylic plural) . .	Emcina.
9 { <i>grooms, tisʿa(t) golmân</i> } (false dual) . . {	Boldân.
{ <i>legs, tisʿ sieqân</i> }	Nierân.
10 cities, <i>ʿaxar modon</i> (short plural)	Borec.

Contrary to analogy, the gender of the *singular* noun is remembered in adapting the numeral to its plural.

79. The remaining cardinals are understood from :

20 <i>ʿuxrién</i> .	21 <i>wâḥud wa ʿuxrien</i> .
30 <i>θelêθién</i> .	32 <i>iṯnein wa θelêθien</i> .
40 <i>arbaʿuín</i> .	43 <i>θelêθe wa arbaʿuin</i> .
50 <i>kamsién</i> .	121 <i>mieya wa wâḥud wa ʿuxrien</i> .
60 <i>sittién</i> .	357 <i>θelêθ mieya wa sebʿa wa kamsien</i> .
70 <i>sebʿuín</i> .	7465 <i>sebʿ elâf wa arbaʿ mieya wa</i>
80 <i>θemânién</i> .	<i>kamse wa sittien</i> .
90 <i>tisʿuín</i> .	The units always precede the tens,
100 <i>mieya</i> .	and <i>mieya</i> remains singular, against the
1000 <i>ʿelf, pl. êlêf</i> .	general rule.

The cardinal numeral when undefined generally precedes its noun, except wâḥud: but El miṭd el arbaṭ, the four stomachs (Faris). “Thousands,” in the plural, is also expressible by ʿOlouf; but in numeral composition only Eʿlêf is employed.

80. The ordinals follow. Auwal (first) has *fem.* Oula'; the other feminines are regular.

2nd ṭêni(y).	5th kâmis.	8th ṭêmin.
3rd ṭêliṭ.	6th sêdis.	9th têsîṭ.
4th râbiṭ.	7th sêbiṭ.	10th ṭâxir.

Side by side should stand the days of the week.

Sunday, yeum el eʿḥad.	Thursday, yeum el <i>kamies</i> .
Monday, — el iṭnein.	Friday, — el jomʿa.
Tuesday, — el ṭelêṭe.	Saturday, — el sebet
Wednesday, — el arbaʿa.	(<i>sabbath</i>).

81. The ordinals from 20th to 90th (by tens) are the *same* as cardinals; so of 100th, 1000th. In composition, *first* is rendered by Ḥâdi; thus, 21st, Ḥâdi wa ṭuxrien; also 11th, Ḥâdi ṭaxar. So from 11th to 19th ṭaxar is added; as 12th, *m.* ṭêni ṭaxar, *f.* ṭêniyat ṭaxara (N.B. with double *fem.* inflexion). And a single article suffices, as El ṭêni ṭaxar, from 11th to 19th. But above 20th two articles are used, as, *El* Ḥâdi wa *el* ṭuxrien, the 21st (C. de Perceval). [But the old fashioned termination *-oun* supersedes *-ien* in titles.]

For ordinals the order rises from the lower to the higher, units, tens, hundreds, etc.

82. The following is from Caussin de Perceval:—“See here the order in which numbers above a thousand are ex-

pressed. Let us take 3452: *Θelêθet e'lēf wa arba' mieya, wa iθnein wa khamsien*. In this the *tens* are preceded by the units. Dates of *years* are expressed, as with us, by cardinal numbers; yet in that case they take the opposite order—units, tens, hundreds, thousands. Thus, The year 1823, is, *Sene θelêθ wa fuxrien wa θemân mieya wa 'elf*. No article is added to *Sene* (year), and the numerals of the units must be put in the feminine, as agreeing with *Sene*. For the dates of *days* they generally use cardinal numbers without the article, since the name of the month serves for the complement. Thus: *Fie arba'at hazierân waṣalni mectoub, têriekoh kams'tefxar Eiyâr*, on 4 of June reached me a letter, its date 15 of May.—Here the numerals are masculine, because the masculine word *yeum*, day, is understood."

§ 9. PLURALS OF NOUNS AND ADJECTIVES.

83. In Art. 78 eight leading types of the imperfect plural were registered. Participles, while used strictly as such, make a perfect plural; masculine in *ien* (*oun*), feminine in *êt*. For the *first* plural type, I place this masculine perfect plural; for the *second* the perfect feminine. When an adjective is used as a substantive, it sometimes employs the plural *ien* for persons, or *êt* for things; thus from *Kair* (*Kaiyir*), good, *Kairât*, good things. Nouns expressing tradesmen, of the type *Qaṣṣâb*, butcher; make the plural in *ien* (*oun*). According to classical rule, final *n* should drop away, if the word become the leading noun of a compound;

but (it seems) the modern tongue retains this *n* of the plural, though it always drops *n* of the dual; as, Kabbâzien Baḡdâd, the bakers of Bagdad; but, Kabbâzei el Ḥaifa, the two bakers of the village.

84. To the 2nd type of plurals, in *ét*, *ât*, belong—1. Many feminines in *-a*, *-e*. 2. Gerunds of the derived forms of the verb, to be hereafter named. 3. Numerous foreign nouns, without regard to gender or termination. 4. Native feminines in *-a'*, *â*; which make plurals in *ayêt*, *awêt*. To the last type conform Turkish words in *â*; as Pâxâ, *pl.* Pâxâwêt; Afâ, *pl.* Afâwêt; Kordâ, small ware, *pl.* Kordâwêt. 5. Nearly all DIMINUTIVE NOUNS, of the form Colaib, a little dog; Xowaiya, a little thing; Mowaiya, a sup of water.

85. The 3rd type (Josour, Xomous) is extremely prevalent with nouns, but not with adjectives. The commonest adjectival type is the 5th (Rijâl, Cibâr), though the 4th, 6th, 7th, and 8th are also adjectival. Plural adjectives are rarely heard except in concord with *rational agents*, and especially in high style are then appropriate; as, El dowal el cibâr, the great Powers; El wozerâ el ṭuzâm, the chief viziers. But in successive pages Faris uses, as if at pleasure, El Haiwânêt el cibâr wa el ṭufâr; El Haiwanêt el cebiera wa el ṣafiera, the animals great and little.

86. A small number of adjectives form a peculiar plural :

Marieḏ, sick, *pl.* Marḏa'.
Qatiel, slain, *pl.* Qatla'.
Jarieḥ, wounded, *pl.* Jarḥa.
Helic, perishing, *pl.* Helce'.

^ʔEsier, captive, *pl.* ^ʔEsra (as well as ^ʔOserâ).
Maiyit, dead, *pl.* Maute'.
Aḥmaq, silly, *pl.* Ḥamqa'.

87. The plurals of the following nouns are specially irregular :

Father, abou, ab, <i>pl.</i> abâ.	Mother, omm, <i>pl.</i> ommehêt.
Son, ibn, <i>pl.</i> abnâ, benie'.	Daughter, Girl, bint, <i>pl.</i> binêt.
Brother, akou, ak, <i>pl.</i> akâ, akwa.	Sister, okt, <i>pl.</i> akawêt.
	Water, mây, <i>pl.</i> miyâh, emwâh.

88. We may treat the "short plural," or tenth type, as regular, when it preserves the vowels of the singular, merely transposing the second ; as, Mille, a religious sect, *pl.* Mîlêl ; Qobba, a vault, cupola, *pl.* Qobab. But the singular is often of the form Qazên, Luĥâf, or Mediena ; in which case the vowels of the plural are *o, o* ; as, Loĥof, Modon.

89. Allowance must be made for euphony, especially with the weak consonants ^h, w, y. Observe that Ce^hs, a cup, *pl.* Co^hous ; Ra^hs, *pl.* Ro^hous, are of the third type. Daula, *pl.* Dowal, is of the tenth ; Dăwal being converted into Dowal by the *w*.

90. We proceed to speak of the MODERN PLURAL, which is very regular and very important. It applies to all nouns which have *four* or more *strong consonants*, except when their plural is perfect.

Menzil, a lodging.	Kandaq, a moat.
Bandar, a naval mart.	Doldol, a hedgehog.
Kinzier, a pig.	Nomnoma, a wren.

To form the plural insert *â* (*é*) after the second consonant ; take *a* (*e*) for your first vowel, and *i*, *ie* (*u*, *ui*) for your last, and you have the plurals Menêzil, Banâdir, Kanêzier, Kanâdiq, Dalâdil, Namânim. If the vowel of the singular preceding

the last consonant be *d* or *ou*, it becomes *ie* in the plural. Thus (with accent on last syllable of the plurals):

Miklâb, a claw, *pl.* Makâlîéb.

Tennour, iron forge, *pl.* Tenâniér.

Xak'toura, a barge, *pl.* Xakâtúir.

Cercedân, rhinoceros, *pl.* Cerâcedién.

Qarqaḏöun, polecat, *pl.* Qarâqaḏúin.

91. In a large number of nouns *ʿ*, *w*, or *y* are counted as true consonants for this process; especially in those which end in *i* (*y*), as Tab̄si(y), a metal saucer, *pl.* Tab̄êsi(y). So too Zeuraq, a shallop, ʿaiṭal, a great forest; treated as Zewraq, ʿayṭal, make plurals Zewâriq, ʿayâtul. Yaḥmour, a nylghau, ʿUṣbaṭ, a finger, Madwad, a manger, similarly give plurals Yaḥâmiér, ʿEṣâbiṭ, Madâwid. In Cowâra, a hive or comb, Menâra, a lighthouse or spire, *pl.* Cowâyir, Menâyir, perhaps *d* has been treated as *aʿ*. Many nouns of the type ʿadier, a pool, Jeziera, an island, follow this law; the *ie* being identical with *iy*; whence *pl.* ʿadâyir, Jezâyir, so written in classical books, but, it seems, pronounced ʿadâ-iér, Jezê-iér, with accent on the last; which indeed gives the simplest theory, assimilating them to Kanzier, *pl.* Kanâziér. Perhaps Cowâ-iér, Menâ-iér, are also to be thus accented.

Boḥaira, a lake, being a diminutive noun from Baḥr, sea, should have its plural in *ét*; but we meet Baḥâyir (or Baḥâ-iér?) as the plural.

92. There is also a large class of nouns with *d* (*é*) in the FIRST syllable of the singular, in which we must first interpret *d* into *aʿ*; next, after deriving hereby the modern plural, we must euphonically change *aʿâ* or *aʿê* into *awâ*, *awê*. Thus from Ṣâri(y), a mast, *pl.* Ṣawâri(y); Bâqiya,

remnant, *pl.* Bawâqi; and even ^ʿĒniya (^ʿE^ʿniya), a vessel, *pl.* ^ʿEwêni.

93. It is not always possible to foretell when a noun which has not so many as four strong consonants will form its plural by this law; but when a feminine in *-a* does not form the perfect plural, and is of one of the types *ʿaniema*, *Menâra*, *Fâcihe*, *Kabiya*, the strong presumption is that it will take the modern plural *ʿanâyim*, *Menâyir*, *Fawêcih*, *Kawâbi*. *Mediena*, a city, *Sefiena*, a ship, beside the old plurals *Modon*, *Sofon*, of the tenth type, have the modern plurals *Medâyin*, *Sefâyin*.

In some we may be deceived by a noun of unity. Thus, *ʿObâba*, a fly, might suggest a plural *ʿObâyib*. But it is a noun of unity, and *ʿObâb* means Flies collectively.

94. Some words, expressing tradesmen, take the Turkish termination *-ji*; as, *ʿTaubji*, cannoneer; *Bellaurji*, dealer in fine glass; *Bostênji*, gardener. All such make their plurals in *-jieya*. Besides, there is a third form, purely Arabic, in *-iey* (properly the adjective of relation), as *Fakouriey*, a seller of pottery; *Joukiey*, a woollen draper; *Soyoufiey*, sword cutler. Words of this form, whether substantive or adjective, make their only plural in *-ieya*.

N.B.—Many nouns take two or more plurals, sometimes with a difference of sense; often one is more old-fashioned or of higher style than the other. The English *brothers* and *brethren* will suffice to impress this. Dictionaries give indiscriminately *Boḥour*, *Abḥâr*, *Biḥâr*, seas; *Toloul*, *Etlêl*, *Tilêl*, hills, etc.; and it is often difficult to know which best suits the pitch of the style. Modern use will at last fix on one as suitable for daily life.

§ 10. COMPARATIVES.

95. In Arabic, as in French, the same word is Comparative and Superlative; in fact it has the three senses which we express by "Greater, Greatest, *Very* great." At other times they evade the comparative, as, by saying "Great *above* me," for "Greater *than* I."

Comparatives are of the type Aḥsen, Ecbar, but they are not declined like the adjectives of Colour, Art. 12. Eḥkir (last) is in sense a superlative, but in form is a participle.

96. *Than* after the comparative is expressed by Min; hence after the superlative the partitive Of is generally omitted; as, Aḥsen el kail, the finest (of) the horses. The following examples are instructive:

Lem yablof, min el ṭōmr, ecḥer min arbaṭuin ṭâman,

He did not attain, *of* age, more *than* forty years.

Mâde faṭalt, ecḥer min el eḥkar, min el xarr?

What did I do, more *than* the other, *of* mischief?

El kalâs min el ḍonoub wa el jarâyim hou aṭzam min el kalâs min el belâyâ,

Deliverance *from* faults and offences is grander *than* deliverance *from* miseries.

Aqṣa' ʿerḏ Muṣr, Furthest (of) the land (of) Egypt.

Anfaṭ jemiet el haiwanât, wa ajdarhe bil molâḥaza,

Most useful of all the animals, and most worthy *of* them to be noticed.

El awwal aqwa' min el ḥēni, wa el mauloud min homâ afḏalhomâ,

The first (is) stronger *than* the second, and the progeny *from* the two (is) *better than both*.—(Faris.)

El moqâtelât se-te^{ko}Δ hieya aṭzam min el jidd wa el ḥamâse,
The battles will assume a grander mien *of* earnestness and
energy.—(*Beirout Newspaper*, Had. el Ak.)

In the last, Min for *Of*, immediately after the comparative, is striking. We might indeed have expected Aṭzam hieya; so as to bring "hieya min" side by side. Minnoh, Minneho, often mean, "than it (is)." Thus: Inna hêΔe el ieyal, leho mixya, axbeh bil herwela, *minnehe* biḷ racΔ, as for this stag, to it (is) a gait, liker (more like) to a scamper (amble), *than it is* to a gallop.

97. The absolute superlative forms a rare feminine, as Cobra', very great; Ṭozma', very mighty. Some make a plural in *-ien*, as Aqdamien, very ancient; AfΔalien, very excellent. Others make a substantival plural, of the type Ecêbir, grandees.

The superlative is generally indeclinable and may precede its noun, as Aḥsen rajol, best man, very good man. But Auwal yeum, the first day, and El yeum el auwal, are alike good. Auwal has a feminine 'Oula' (comparable to Cobra'; also to 'Okra', other) which is used when it *follows* its feminine noun; as, El senet el oula', the first year; or Auwal sene.

In some other phrases (which apparently imitate Turkish idiom) a common adjective precedes its noun and becomes indeclinable. The formula, Ṭaziez cotobcom, your valued letters, is often quoted. In Faris (Nat. Hist.) such phrases as Ṭazuim kiffatoh, his immense swiftness: Ximâliey baḥr Eurôpâ, the North Sea of Europe; are not seldom met. Whether this is an improvement to the language, or the very opposite, learned natives themselves must settle. But with

the superlative the order is normal: as *Bi aṭla' ʿaūthom*, with their highest voice. To the same head we must refer, *Bi eʿkir nesmat ḥayāti*, with the last breath of my life.

98. Many adjectives do not form a comparative of the type *Aḥsen*; and their comparative needs to be paraphrased, nearly as in English, by *Ecbar* (greater), *Ecṯar* (more), or some other familiar comparative, which becomes auxiliary. This is ordinarily done by making a noun the complement, as in Art. 14. Thus:

Ecṯar iktilâfan (*or tefayyoran*), more diverse.

Ecṯar wojoudan, more as to existence, more numerous.

Axadd qouwaten, more intense as to strength, stronger.

Arda' laxmaraten, worse as to fierceness, fiercer.

But this adverbial case of the noun is not in popular style.

§ 11. RELATIVE PRONOUNS.

99. Relatives in most languages are developed partly out of the interrogatives and partly out of the demonstratives. So in Arabic the interrogatives *Mán*, *Má*, may be used, not only for *Who?* *What?* but also for *He-who*, *That-which*. Nevertheless, in modern style they are limited to the *indefinite* relatives *Whoever*, *Whatever*. In this use, *Mā* may be regarded as leaning on the verb, or on the substitute of the verb; thus, *Mā-fât*, what is past = the past; *Mā bain*, what is between; *Mā-jára*, what has happened; *Mā-kálâ*, what is vacant; *Mā-qolt*, what thou saidest. These cohere as one word. In speech, the accent will probably distinguish this *Mā* from *Mâ*, not; as, *Mâ kálâ*, it is not vacant; *Mâ qolt*,

thou didst not say. But, Má qolt? what didst thou say? is pronounced exactly as Mâ qolt. This is a grave inconvenience, to avoid which, the moderns wisely prefer to use MâΔe (quidnam) in preference to Má, quid?

100. Compounding Man, Mă with Eiy, which? or Coll, all; we have (with verb Cên, was):

Eiyo-man, Eiyoman cên, whatsoever (qui que ce soit).

Eiyo-ma, Eiyoma cên, whatsoever.

For which last, more vulgarly, Eix' ma, Eix' ma cên.

Also without Mă, Eiyo becomes relative before a noun, if cên follow; as, Bi eiyo siŕr cên, at (any) whatsoever price.

So Colloman, whosoever; Colloma, whatsoever. But Collama is also adverbial, meaning "However much" (*quanto, quantum*), or, in proportion as.

101. The pronoun LéΔi is relative, and nothing else; but unfortunately it must have the article El before it, and, except when it is nominative to the verb, it needs a pronoun suffix as complement, whence elaborate confusion. Thus, El leΔi ũaraf-oh, means either, *Who knew him* (qui noverat eum), or, *Whom he knew* (quem noverat). To get the latter sense we have to render it, "*Who, he knew him,*" and then imagine Who—him incorporated into Whom. This is one of the grave defects of the language; for as soon as a sentence assumes even moderate complexity, the syntax is apt to be highly uncertain. LéΔi is declined thus:

El leΔi, le quel.

El leti, la quelle.

El leΔien, les quelles.

El lewêt(i), Ellêti, les quelles.

There is also a classical dual, Elletên, Elletein, abs. and obl.

of both genders. Also, ElléΔi may be used of both genders and numbers, and is vulgarly shortened into Elli.

The logical complement to LéΔi is sometimes placed close to it, with much advantage to clearness, when a preposition goes with it; as El leΔi bihi, by whom; El leΔi fandoh, with whom. LeΔi cannot be preceded by a preposition of its own.

102. El leΔi cannot be used when it limits its antecedent, but only when the *whole* antecedent is affected by it: as, The man who is present, El rajol, el leΔi HâΔur. It cannot always be used, even when the antecedent has the English article The; for instance, after the word All, or with a superlative. Thus, "He gave up all *the* money which he had," means, "Whatsoever of money he had;" and "whatsoever" cannot be rendered by El leΔi. If we express it by Mă, we must transpose, so that Mă may immediately precede its verb: thus, "Sellem mă cên liho min el darâhim." Again: "*The first* man *whom* I saw, appears to us fully defined; for it means, "That individual, whom I saw first of men," illum quem primum vidi. Yet (say the grammarians) the relative clause here *qualifies* the antecedent, which is true (so the Latins throw the verb into the subjunctive: primus homo quem viderim): on this ground El leΔi is illegitimate. Yet the adverbial relative Enna (that) is here admissible; Awwal rajol enni ra'cit-oh (the) first man (*that*) I saw (Faris and Rob. Cr.). So Mă is often used after the superlative; as, Hie afkar mă yo'sna'f, these (are) the finest *that* are made.

The pronominal complement to El leΔi is not unfrequently suppressed (says Wright) when the sense is clear without it. But his examples show great obscurity resulting.

103. El leaī begins its own clause, and can have no noun with it. When its antecedent is *understood*, a preposition before El leaī may belong to the antecedent, as, Li el leaī—to (the man) who—. We may then regard El as the pronoun *him* (Li, *to*; El, *him*; Leaī, *who*, etc.). But, even when the antecedent is expressed, and takes El, the Arabs treat it as undefined, if *the* is changeable into *a*. Thus, “The man who is able,” may mean, “*A* man, *Any* man who is able;” in that case they omit the word *Who*, or even put the demonstrative Hou (he) for it.

Thus, in general, pronouns of the third person serve for relatives when the antecedent is undefined; as, Tandī ṣabī, *leho* marā, in my house is a boy, *to whom* (is) a disease; Tandī ḥuṣān, mā *hou* liya, in my possession (is) a horse, *who* (is) not mine; Dār, *fihe* jonaina, a house, in *which* (is) a garden. The simultaneous deficiency of the verb “to be” and of the relative is peculiarly unhappy.

104. An astonishingly barbarous syntax is the use of a finite verb for a participle or verbal adjective, the relative pronoun being understood before it. Thus, Rajol yobṣur, is good Arabic for “a man discerns;” yet it is *also* grammatically correct for “a man *who* discerns, *i.e.* a discerning man.” This is especially common with the passive verb to supply our verbals in *-ble*, *-ive*, *-ate*, etc. When they are also negative, lâ (not) with the verb almost makes a compound adjective. Thus, Belâyâ lâ-yoḥṣa’, miseries *innumerable* (*viz.* *which* are not counted); lâ-yoflab, invincible.

105. The adverbial relatives *when*, *where* . . . must be paraphrased, if they have some other antecedent than *then*, *there* . . . Thus, for “The country *where* I was residing,”

you must say, *in which*: that is, "The country, *which* (el leti) I was residing *in it*." Again: for "A place *where* there were stones," say, "A place, *in it* stones," mecên, fiehi Fujâr.

106. In Mă-cên, noticed above, the verb Cên appears indeclinable, but Mă yecoun is also common, as, Eix' ma yecoun (Eiyoma yecoun), be it what it may. After superlatives we may often render Ma yecoun, by the word *possible*; as, Aĥsen ma yecoun, the best possible.

107. Mă also becomes adverbial in the sense of *While*, *So long as*; thus, Mă damt Haiyan, so long as I remain alive; but Mă-dâm, more distinctly expresses the sense *While* before another verb. Mă is otherwise an important element of indeclinable relatives; as in Baĥdama, after (*apres que*), Qab-lama (*avant que*, *ante quam*), Einama, Haiĥoma, wheresoever; from prepositions Baĥd, Qabl, and from Ein? where? Haiĥ, where. [In modern literature, Haiĥoma appears, contrary to classical usage, for *where*, in passages which reject the sense *wherever*. What is gained by this innovation, is not clear. It seems a pity to confound Haiĥ and Haiĥoma.] So Tandama, Waqtima, Huinima, at the moment that, whenever, Ceifama, however. Toulama, as long as. Nay, *verbs* enter such compounds, as, Tâlama, it is long that, it is long since; Qallama, it is rare that; Ceĥ'rama, it is frequent that; but these (immediately before another verb) are virtually equivalent to the *adverbs* Long ago, Seldom, Often. So with the superlatives, Aqallama, (it is) *very* rare that; Ecĥ'rama, it is *very* frequent that.

In place of Ma, sometimes En (that) is found; as, Baĥd en, after (*postquam*); Ila' en, Ĥatte' en, until; Haiĥ en, in case that, before verbs.

§ 12. ELEMENTS OF THE VERB.

108. We begin with the verbs, *Ijlis*, sit thou : *Zekrif*, decorate thou.

There are three cardinal tenses, the Imperative (mood), the Aorist, and the Perfect. We omit at present the Dual and the Plurals Feminine, which are rarely used.

IMPERATIVE.

<i>m.s.</i> <i>ijlis</i>		<i>f.s.</i> <i>ijlisi</i>		<i>pl.</i> <i>ijlisou</i>
<i>m.s.</i> <i>zekrif</i>		<i>f.s.</i> <i>zekrifi</i>		<i>pl.</i> <i>zekrifou</i>

AORIST.

<i>s.</i> {	1. <i>ajlis</i>		2. <i>tejlis(i)</i>		3 <i>m.</i> <i>yejlis</i>		3 <i>f.</i> <i>tejlis</i>
	<i>ozekrif</i>		<i>tozekrif(i)</i>		<i>yozekrif</i>		<i>tozekrif</i>
<i>pl.</i> {	1. <i>nejlis</i>		2. <i>tejlisou(n)</i>		3. <i>yejlisoun(n)</i>		
	<i>nozekrif</i>		<i>tozekrifou(n)</i>		<i>yozekrifou(n)</i>		

PERFECT.

<i>s.</i> {	1. <i>jelest</i>		2. <i>jelest(i)</i>		3 <i>m.</i> <i>jeles</i>		3 <i>f.</i> <i>jeleset</i>
	<i>zekraft</i>		<i>zekraft(i)</i>		<i>zekraf</i>		<i>zekrafet</i>
<i>pl.</i> {	1. <i>jelesna</i>		2. <i>jelestom(ou)</i>		3. <i>jelesou</i>		
	<i>zekrafna</i>		<i>zekraftom(ou)</i>		<i>zekrafou</i>		

There is no difference in the inflections of the two verbs, except that *Zekrif* takes *o* for the first letter of its aorist. The *i* in parenthesis for the 2nd pers. sing. denotes the *feminine*. N.B.—In old Arabic the perfect singular had final vowels, thus,

1. *jelesto*; 2 *m.* *jeleste*; 3 *m.* *jelese*.

The final vowels may be kept before a suffix; nay, perhaps we can thus distinguish *Baláfna* (*we* have arrived or attained)

from Balafa-na (or Bal'fa-na), *it* has reached *us*. Faris occasionally writes the 2nd *m.* as Jelestê, even without a suffix. To retain this final vowel discriminates 2nd person from 1st, and involves no countervailing evil.

To distinguish the person of Jelest we may add Ana (I) or Ente (thou); but it is often done more delicately by a suffix, if Enna or Lecinna precedes; as, Ennec jelest, that *thou* hast sat; Lecinnî jelest, yet I have sat.

Knowing the imperative (as Ijlis, Zekrif) we can inflect the three tenses as above; observing, as to the vowels, only these simple rules:

(a.) The vowels of the perfect in the spoken language are always "Fathite," as in the Table, in verbs of such type.

(b.) The last vowel of the aorist *is always that of the imperative*; the other vowels as in the Table. The last vowel may be *a, i, o*, in a triradical verb, but invariable in the quadriradical.

(c.) If the vowel be *a, i*, the first vowel of the imperative is *i*; but if *o* then *o*: as, Ijlis, sit thou; Iqṭaṭ, cut thou; Okroj, go out; Orboṭ, tie, bind.

The ancient verb distinguished in the aorist *two moods* by a different vowel *o a* added to the end. But this is totally lost and irrecoverable.

109. The classical dual in 2nd and 3rd person is sometimes used. Final *â, ê*, is its mark.

IMPER.—2. ijlisê.

AOR.—2. tejlisê(n), 3 *m.* yejlisê(n), 3 *f.* tejlisê(n), as 2nd pers.

PERF.—2. jelestomâ, 3 *m.* jelesê, 3 *f.* jelestê.

The plurals feminine with the old vowels involve much

confusion. When now used, it is with a slight change, apparently as follows (-on, for hon, honna, is the element):

IMPER.—2 *f. pl.* ijlísn or ijlíson.

AOR.—2 *f. pl.* tejlísn, tejlíson; 3 *f. pl.* yejlísn, yejlíson.

PERF.—2 *f. pl.* jeléston, 3 *f. pl.* jéleson.

110. A verb like Mrr (*Imperative* Morr), with second and third radical the same, is called SURD. It has a slight irregularity in the modern perfect.

PERFECT.

{ marart	{ marart(i)	} marr, 3 <i>m.</i> marrat, 3 <i>f.</i>
{ marrait	{ marraiti	
{ mararna	{ marartom	} marrou
{ marraina	{ marraitom	

The forms Marrait, Marraina, etc., hurtfully confound the root Mrr with Mry. They will perhaps be driven out by cultivation of the language.

111. When the second radical is *w* or *y*, the verb is called Concave or HOLLOW, as in the Types Qoum, Sier. The aorist and imperative have then no irregularity. But in the perfect the long vowels *ou*, *ie*, are shortened in *o*, *i*, before two consonants in 1st and 2nd person; making Qomt, Qomti, Qomna, Qomtom; Sirt, Sirti, Sirna, Sirtom. Also in the 3rd person singular and plural the long vowel of both becomes *a*, *é*; Qâm, Qâmat, Qâmou; Sêr, Sêrat, Sêrou. The popular imperatives Qoum, Sier, most legitimately supersede Qom, Sir, which rest on an exploded law of euphony.

The two hollow verbs Coun (be), Sûir (become), deserve chief attention,

Be thou, Coun, *f.* Couni, *pl.* Counou.

Shall be, { 1. Ecoun, 2. Tecoun(i), 3. Yecoun, tecoun. (*s.*)
 { 1. Necoun, 2. Tecounou(n), 3. Yecounou(n). (*p.*)

Was, { 1. Cont, 2. Cont(i), 3. Cên, cênet. (*s.*)
 { 2. Conna, 2. Contom, 3. Cênou. (*p.*)

Become thou, Sûir, *f.* Sûiri, *pl.* Sûirou.

Shall { 1. A Sûir, 2. Ta Sûir(i), 3. Ya Sûir, ta Sûir. (*s.*)
 become, { 1. Na Sûir, 2. Ta Sûirou(n), 3. Ya Sûirou(n). (*p.*)

Have { 1. Surt, 2. Surt(i), 3. Sâr, Sârat.
 become, { 1. Surna, 2. Surtom, 3. Sârou.

Some hollow verbs have *d* in the aorist; as,

	GERUND.	IMPER.	AOR.	PERFECT.
Sleep	Naum	Nâm	Enâm	Nimt, Nâm
Fear	Kauf	Kâf	Akâf	Kift, Kâf
Dread	Heiba	Hêb	Ehêb	Hibt, Hêb

112. The *Perfect* Tense is (on the whole) best rendered by the English "Compound past" or "Present past," as, *Jelest*, I *have* sat; but we need to render it "I sat," if the context shows historical time to be intended. Also, after *In* or *Idê*, *If*, it means *future* perfect; nearly as in English we say, When you *have* done, After you *have* done, for, When you *shall have* done, etc. In this case the verb of response (classically) is also in the Perfect, though we render it as Present Time. The moderns prefer to say *Incên*, *if*, and then adopt our idiom as to tenses.

113. The Aorist has immense latitude. First and chiefly, it supplies the whole subjunctive mood; but in this sense the final *n* is always dropped from 2nd or 3rd plural. The

particle *Li* (for) prefixed to the aorist, in good style, suffices to make it *Hortative*, as, *Li ejlis!* let me sit! *Li yejlis!* let him sit; and supplies this deficiency of the imperative. On the contrary, *Lâ* (not) with 2nd or 3rd plural in the spoken tongue uniformly expresses *Prohibition*, like Latin *Ne* with subjunctive; as, *Lâ tejlis!* do not sit! *Lâ yesier!* let him not proceed! *Lâ, Mâ*, cannot be joined with the imperative.

114. The aorist is also indicative. After *Lem* (not) it expresses *past* time; as, *Lem ejlis*, I did not sit, I have not sat; which is apt to be very perplexing. It may in general express Present, Past, or Future, nearly as the Latin present tense in poetry, or in vivid narrative and prophecy, the context alone suggesting the time intended. It is often simply Present, as, *Oried*, I will, I wish; *Lâ oried*, *Mâ oried*, I do not choose. *Lem*, *Lâ*, *Len*, in classical rule, make the aorist Past, Present, Future; but *Lâ yejlis*, *sitteth* not; *Len yejlis*, will not sit, shall not sit, appear to be "high style."

115. To define Future time sharply the simplest method is that of prefixing *Se* to the aorist, which modern literature decidedly adopts: as, *Se-yejlis*, he will sit; *Se-yemorr*, he will pass. This too is perhaps high style. On Auxiliaries we shall speak below. Futurity is often denoted beyond question by the context; as, "I go to-morrow," *i.e.* "I shall go to-morrow."

But again, *In lem ejlis*, if I shall not have sat, recovers for us futurity, as with, *In jelest*, if I shall have sat.

116. The participles have little irregularity. They make *fem. sing.* in -a, -e; *m. pl.* in -ien, -uin (-oun); *f. pl.* in -êt, -ât. The *active* participle of the types *Ijlis*, *Ixrab* (drink),

Xien (sully), Loum (blame), is, Jêlis, Xârib, Xâyin, Lâyim; the radical *w* being merged in *y* in the last.

The *passive* of the same types (when the sense admits a passive) is Maxroub, drunk up; Maxien, sullied; Maloum (for Maxyoun, Malwoum), blamed. The surd verb is regular in the passive participle, as, Mesdoud; but the active participle is generally contracted; as, Mârr for Mârir; Hâdd for Hâdid. The quadriradical verb has participles, *act.* Mozekrif; *pass.* Mozekraf.

117. An active participle, with *am*, *art*, *is*, *are*, understood, supplies the present indicative of the verb. But if the nominative be then a pronoun, it must be expressed: as, Ana râḏu, I am well satisfied; Houa râyiḥ, he (is) going. Also in this use, the plural of the participle is legitimately in *-oun*, rather than *-ien*; and even in speech one hears *-oun*. Thus, Hel entom rêciboun? are you riding?

118. If the word *while* is added to a participle in English, the Arabs express it by *wa hou* (and he), or *wa hom*, *wa ana*, etc.; in which case also the plural in *-oun* is preferable. Thus, He sleeps while walking, Yenêm wa hou mâxi. They sleep while walking, Yenê mou(n) wa hom mâxiyoun.

119. But if *wa hou*, *wa ana*, etc., is not inserted, and the active participle singular is in *apposition* to the nominative of the verb, it assumes the adverbial state, by adding *-an*, *-en*; as, He came riding, Jâ rêciban; or, if the participle be plural, it will take the form *-ien*, not *-oun*; as, Jâ'ou rêcibien, they came riding.

120. In fact, *wa hou*, *wa ana*, etc., with the participle, express our *while* with the verb, even when the preceding verb has a different nominative: as, Dakal beiti, wa ana

nâyim, he entered my house, *while I (was) sleeping*; or with the plural, Dakal beitna, wa naĥne nâyimoun, *while we (were) sleeping*.

121. The Arab gerund often (like our own) does duty for an infinitive; but in the spoken language it is generally evaded, as by the modern Greeks, who have replaced it by the subjunctive. Thus, for, Dost thou wish to drink water? a Latin might say, Visne *bibas* aquam? instead of, Visne *bibere* aquam? and an Arab says, Hel toried (en) texrab mây? No word must interpose between En (that) and its verb; hence when En is dropped, the verb (texrab) leads the clause. Dost thou wish the boy to go? is: Hel toried yarouĥi el ʕabi? not, El ʕabi yarouĥi.

When the student has reached this point in the grammar, he is at a stage in which a large mass of the language may be picked up. He is recommended to proceed at once to the Third Part (*Praxis*), and turn back only when occasion suggests, to that which we have to add concerning Grammar. In fact, every learner of any language will be wise to do as children do. Let him, with the smallest grammatical apparatus, accumulate the largest possible acquaintance with popular words. Let him combine them as often as possible in the simplest ways; and postpone all intricacies of syntax, and all delicate inquiries, until he is very familiar with the material.

§ 13. TYPES OF THE NOUN.

122. Many nouns are derived from verbs, some verbs from nouns. We have already observed—1. A noun of unity, ending in *-a*, *-e*; and 2. a diminutive of the types Colaib

(little dog), Boĥaira (little sea, lake). 3. A noun of place or time has the type of Maḥrab or Maḥrib, the west, place or time of sunset: so Maḥlaf, hayrack; Maqṣab, canebrake; or with feminine ending, Mabṭaka, a melon bed; Mesbaḥa, a place of wild beasts; from Baṭuik, melon; Seboṭ, wild beast. 4. The noun of instrument differs from the last in having *i* for its first vowel; it also sometimes elongates its second vowel into *d*. Thus, Minḥak, bellows; Mijmara, brazier; Miṭṭêḥ, key; Miqlâya, frying pan. Many of these, numbered 3 and 4, are *verbal* nouns.

Abstract nouns may sometimes be regarded either as gerunds of verbs, or as related to an adjective; in some cases the two are distinguished by a vowel. 5. The active gerund has very often the type Kaṭṭ, carrying off; Kalq, creating; Ḍarḥ, a beating. 6. A noun of unity from this has the type Ḍarba, a single blow.

7. So Sefar, travelling; Faraḥ, rejoicing, gladness. 8. Hence the noun of unity, Sefara, a voyage.

9. The abstract nouns, Cibr, greatness; Cibr, grandeur; Ṣúḥr, smallness; Ṣöḥr, contemning, contempt (if indeed this vocalization be right), are related to the adjectives Cebier, Ṣafier; so Rokṣ, cheapness, to Rakieṣ; Somn, fatness, to Semien. Also in the feminine form, Sorḥa, quickness, with Serieṭ; Boḥda, distance, farness, with Baṭuid. 10. Ciṯra, plenty, is the abstract to Ceṯier, much; but this type is commonest when the root is *surd*. Thus, Qilla, deficiency, with Qaliel; Riqqa, thinness, with Raqieq; Xidda, intensity, with Xadied; Liḍḍe, deliciousness, with Leḍieḍ. 11. From *hollow* verbs come such as Toul, length, with Tawiel; and in feminine, Jouda, goodness.

12. With neuter verbs, Jolous (sitting), is a common gerundial type. 13. Not less common is the type Sohoulā, ease, both for abstract nouns and for the gerund of neuter verbs. 14. Citêba, writing, is again gerundial. 15. Nearly the same is the type Najâba, nobleness, extremely common for abstract nouns. 16. RaΔiele, vileness, is a somewhat rarer type. In El-kaziena, the treasury; El Kaliefa, the Caliph, it is concrete.

123. In a tabular view they stand thus:

TYPES OF NOUNS.

1. kobz-e	5. Δarb	11. Toul, Tuib
2. colaib boħaira	6. Δarba	jouda
3. maħrab maħṭaka	7. sefar	
	8. sefara	12. jolous
4. minfak miklāb mijmara miqlāya	9. cibr cobr sorṭa	13. sohoulā
	10. ciθra	14. citêba
	qilla	15. najâba
		16. raΔiele

The commonest *gerunds* (of the primary "triliteral" verb) are of the types Naṣr, Jolous, Faraħ, Citêba, Sohoulē. Of these the two last are like our nouns in *-tion*, and make the plural in *-ēt*. Of the rest, Naṣr is the commonest type for active verbs, Jolous and Faraħ for neuter verbs.

124. Special list of abstract nouns of 15th type, related to adjectives.

Naĥâfa, leanness.

Laṭâfa, gentleness.

Seqâfa, sickliness.

Radâwa, badness.

Wesêka, dirtiness.

Melâĥa, comeliness.

Ṣarâfa, elegance.

Ṭalâza, uncouthness.

Najâba, nobleness.

Belâda, stupidity.

Ṭabâwa, doltishness.

Jehêla, ignorance.

Ṣalâba, solidity.

Ṭazâma, mightiness.

Seṭâda, happiness.

Mehêra, skilfulness.

Ḥalâwa, sweetness.

Marâra, bitterness.

Frequently there are two forms; as, Loṭf and Laṭâfa, Seṭâda and Soṭouda, etc.; the same thing happens in most languages. The Dictionary, and not the Grammar, must inform a learner what form of gerund, or of abstract noun, is practically current under each root.

§ 14. AUXILIARY VERBS.

125. LET is expressed by 'Daṭ (more classical) or Kalli (more popular), prefixed to 1st or 3rd person of the aorist; as, 'Daṭ-ni axrab, let me drink (in Latin, *sine me bibam*); Kallieni axouf, let me see; Kalliena nexouf, let us see. Xouf is a popular verb: more classical is, 'Daṭ-ni ara', let me see. But in good style the mere particle Li suffices to express our Let; as, Li yefout, let him pass in. In Syria, they use Tê as a hortative particle (Latin *age*), instead of Li; as, Tê yarouĥ, let him go. [I think that Tê means *come*, being the imperative of the verb 'Ete', *he came*. But De Perceval interprets it as a contraction of Ḥatte, until.]

126. GOING is popularly rendered by Râyiĥ, exactly like English; but in Barbary they say Mâxi, walking. Thus

Faris has, *Hel hou râyiĥ en yojaddid el jidâl?* Is he going to renew the dispute? (Lit. *en yojaddid, ut renovet*, that he should renew.) But this use of *Râyiĥ* is no more in high style than is *Going* in English.

127. *WILL*, expressing purpose, has many substitutes, all of them followed by the aorist, with *En* (that) often understood. Chiefly; *Oried*, I wish, I will, I choose; *Morâdi en*, (it is) my wish that; *Qaṣḍi en*, (it is) my design that; or, *Ana qâṣid*, I am designing; *Ana tâzim*, I am resolving; *Ana nâwi*, I am intending; *Ehomm*, I meditate.

Faris has, *Nâwi temṭor*, (it is) intending to rain, for, it is *going* to rain.

In Aleppo, *Bedd* (contracted, it seems, from *Bi wedd*) is in general use. From *Wedd*, wish, choice, will; comes *Bi weddi*, (it is) in my will; *Bi weddec*, (it is) in thy will, etc. Hence they make,

Beddi arouĥ, I will go; *Beddec terouĥ*, thou wilt go, etc. This is perhaps confined to Syria. If *Bi wedd* be pronounced in full, it must probably be admissible any where; but the Aleppines use it to express *Futurity* as well as *Will* or *Wish*.

128. For mere *FUTURITY*, nothing is better than the classical particle *Se-* prefixed to the aorist; which is still living in literature. Thus, *Se-yarouĥ*, he will go; *Se-narouĥ*, we shall go; *Se-tera'*, thou shalt see.

At Bagdad, *Yecoun* (it will be) gives a future notion to the verb; as, *Yecoun yarouĥ*, he will go; *Yecoun râĥ*, he will have gone. *Yaṣuir*, it will be, may be in like manner employed; as, *Yaṣuir temṭor*, it will rain.

The verb *Ezmaĥ*, he hastened, or rather the participle, *Mozmiĥ*, hastening, is also current, as follows: *Hou mozmiĥ*

yabieṭ, he is hastening to sell, *i.e.* he is *on the point of* selling.

129. CAN, expressing ability, is rendered by Aqdir, I am able; or Ana qâdir; or Liya qodra en, to me (is) power that. Or again, they say, Ana qâbil, I am capable; Liya qâbilieya en, to me (is) capacity that. At Bagdad they say, Oṭuiq, or Oṭuiq ṭala en, I have force for; or, Liya ṭâqa en. (More ordinarily, with a negative, Mâ oṭuiq, or Lâ ṭâqa liya bi'en, means, I have no *resisting* power; I cannot withstand a disease; I cannot afford an expense.) Literati are fond of the strangely obscure word, Esteṭuiṭ, I am able. Worst of all by far is the idiom of Aleppo, which pronounces Aḥsen, I am able; apparently meaning Oḥsin (17th form), I *succeed*. Thus, I do not succeed to do a thing, means, I *cannot*.

For CAN, meaning possibility, you may say Yomcin, it is possible; or participle Momcin; and Emcen, it was possible. Negatively, Lâ yomcin, Mâ momcin, it is not possible; Lem yomcin, it was not possible; Mâ teheyya liya, it was not *at hand (in promptu)* for me; or again, Moḥâl, Mosteḥuil, impossible, absurd. Also, Lâ yaṣuḥḥ, it is not sound, virtually means, It cannot be.

It is also in Arabic idiom to say, Lâ telḥaq yedi ṭala en—My hand does not reach so far that—. More shortly, Leis fie yedi, it is not in my hand, *i.e.* I am not able. In Syria this is cut down into Fieya, it is in me; Mâ fiec, it is not in thee, *i.e.* I can, thou canst not.

130. For MAY (of permission) we can use Yejouz, it passes, it is permitted; Yaṣuḥḥ, it is sound; Yobâḥ, it is open and free. Also the participles Jâyiz, Mobâḥ. Or Yesouf liya, it is allowed me.

Faris exhibits the singular ellipsis, *Hel liya en—?* is it for me that—? *i.e.* is it *permitted* to me that—. So even in English, *It is not for me* to do so and so— (*Non meum est ut—*). But the omission of the verb “to be,” as well as the predicate, makes the Arabic ellipsis very harsh.

131. OUGHT admits a like elliptical phrase, *Ṭalaiya en*, (it rests) on me that. Besides, we can say, *Yenbafi*, it befits; *Yelieq*, it beseems; *Yejib*, it behoves; or *Wâjib Ṭalaiya*, (it is) a duty on me. Again, *Yaḥaqq Ṭalaiya*, it is right for me; *Yaṣuḥḥ liya*, it is proper for me; *Yajmol*, it is comely, or becoming; *Yaqtaḍu*, it is required. The most popular of these is *Wâjib Ṭalaiya*. Besides we can use *Yelzem*, *Lêzim en*, though this rather means Need, necessity.

132. For MUST, two formulas are highly popular. *Lâ bodd en*, no escape that—; *Lâ bodd (en) terouḥ*, thou must necessarily go. Next, *Lêzim*, which originally meant, sticking close, has somewhat degenerated; so that they now say, *Lêzimni*, it is necessary *for* me, *i.e.* I must, or, I want, I need. This word is greatly overworked by the vulgar.

133. The verb *Cên* (it was) is also auxiliary in Arabic; not only to make a passive verb, as in English, but to form tenses by its peculiar force of *time*; since *Yecoun* is essentially future* and *Cên* is historical time, *i.e.* it *was*, not, it *has been*. Hence we obtain:

Roḥt, I went or have gone.
Cên roḥt, I had gone.
Yecoun roḥt, I shall have
 gone.

<i>Arouḥ</i> , I go.	
<i>Cên arouḥ</i> ,	} I went.
<i>Cont arouḥ</i> ,	
<i>Yecoun arouḥ</i> , I shall go, I	
I am to go.	

* So De Perceval positively asserts; and it seems, with great reason.

133*b*. We can hardly class as auxiliary the verbs which express to *begin*, before another verb. These are Ebdi, I open; E^hkoΔ, I take; Aj^hal, I set, set to; Axra^h, I institute; A^hfoq, I establish; A^hSuir, I become. All drop a part of their sense to assume the meaning of *Begin*: the commonest is Ebtedi (in *viii*th form, see 136), whence Ibtedâ, Mobtedâ, a beginning. These verbs are followed by Enna (that, quod, ὅτι) with the aorist *Indicative* of the other verb; not by En (ut, ἵνα) with subjunctive; apparently because an attained result, not a mere intention, is expressed. Thus, The sailors began to howl, Ja^halou el mellâ^höun yowelwiloun; Ibtédou or Sârou ya^hSrokoun, they began to shout. It is here seen that the particle Enna (that) is readily dropped from the phrase.

Cên ro^ht or Cont ro^ht, also supplies, I *should have gone*; and Cên arou^h (Cont arou^h), I *should go*; under a non-existing hypothesis. The double compounds, Cên yecoun arou^h, I *was to go*, and Cên yecoun ro^ht, I *was to have gone*, are perhaps peculiar to Bagdad; as, Beddi arou^h, I *am to go*; Cên beddi arou^h, or rather Cont beddi arou^h, I *was to go*; are Syrian.

§ 15. CLASSES OF THE VERB.

134. Quadriradical verbs, such as Zekrif, have their vowels all fixed, and in the modern language scarcely go beyond the two following Forms, typified by the Imperatives zekrif, tezekraf.

FORM.	I.	II.
Imperative	zekrif	tezekraf
Aorist 1 p. s.	ozekrif	etezekraf
Perfect 3 p. s.	zekraf	tezekraf
Gerund	zikrâf	tezekrof
Participle act.	mozekrif	motezekrif
Participle pass.	mozekraf	[motezekraf]?

The learner must use this and such like tables for *reference*, when he meets with a verb of such a class. Until the case occurs, he will not be able to use the table to advantage. The two "*forms*" are often comparable to what we call Voices in Latin and Greek. In fact the IInd is ordinarily either like a Passive or a Reflective ("middle") voice to the Ist. In that case there cannot be any passive participle to the IInd form. But the IInd form may be an independent verb. Older Arabic admits of a IIIrd form izkanrif, and a IVth izkarfif.

135. Triradical verbs have more numerous forms. Even in the spoken language *ten* must be counted, though no one verbal root possesses them all. To exhibit the types, it is expedient to form all from a single root, *as if* they all existed. The root Bdl, imperative Ibdil (exchange) may represent all the types. In the classical tongue every form except the IXth has its passive distinct from its active; but we confine ourselves to the passive of the first form. The active *first* form alone has the vowel of the aorist doubtful, as also the form of the gerund doubtful, as stated in 108b, 122. Its

active participle is also peculiar, not being formed by initial *m*. Any of the forms *may* have a passive participle, even in the spoken language, if the sense of the form itself be that of an active verb. Only the ixth form is *always* a neuter verb, and can have no passive.

When there is a passive participle, it is formed from the active participle (in all forms but the ist) exactly as in the quadriradicals, by changing *i* of the last syllable into *a*. (This *i* might be *u*, if a coarse consonant were in juxtaposition.)

136. Scheme of the Ten Forms of the Triradical Verb :

	IMPERAT.	AOR. 1 p. s.	PERF. 3 p. s.	GERUND.	PARTICIPLE.
I.	ibdil	âbdil	bâdal	(badal)	bâdil
Pass.	—	obdal	bódil	—	mabdoul
II.	baddil	obaddil	baddal	tebdil(a)	mobaddil
III.	bâdil	obâdil	bâdal	{ bidâl mobâdala }	mobâdil
IV.	abdil	obdil	abdal	ibdâl	mobdil
V.	tebaddal	etebaddal	tebaddal	tebaddol	motebaddil
VI.	tebâdal	etebâdal	tebâdal	tebâdol	motebâdil
VII.	inbâdil	anbâdil	inbâdal	inbidâl	monbâdil
VIII.	ibtédil	abtédil	ibtédal	ibtidâl	mobtédil
IX.	ibdall	abdall	ibdall	ibdilâl	mobdill
X.	istébdil	estébdil	istébdal	istibdâl	mostebdil

The *t* due to the VIIIth form becomes *d* after *d* or *z*, Δ after Δ , \mathfrak{T} after \mathfrak{T} , \mathfrak{L} , \mathfrak{S} , \mathfrak{Z} . Also if \mathfrak{z} , *w*, or *y*, be the first radical it becomes *t* before *t* in the VIIIth. Thus the root Wel makes Ittécil (for Iwtécil) in VIII.

137. All the gerunds of the derived forms make plural in *-ét*. The gerund of II. might be *tebdila* or *tebdila*, instead of *tebdil*, which is standard. In III. *mobâdala* is a commoner form than *bidâl*; but both often co-exist.

It will be seen that III. is formed from II., and VI. from V. (except in the gerund) by the same simple law. After duly understanding this we might drop III. and VI. from the Table. Forms VII. and VIII. are likewise formed by a common law; so that either will suffice as a type.

Form X. is remarkable, *ist* being prefixed to the root. This is explained completely from Coptic, from Zouave, from Assyrian, and from certain traces in Chaldee or Hebrew. A form is in fact *lost*, whose Imperative was *Sebdil*; and from this *Istebdil* was formed, nearly as VIII. from I. The form *Sebdil* was a Causative verb, but it is superseded by IV.

The tenses are inflected according to the laws explained in 108. Carefully note the initial *o* in the aorist of II., III., IV. Observe also that the last vowel is *i* in the imperative (and aorist) of II., III., IV., VII., VIII., X., but is *a* in V., VI., IX. Yet in the participle active of all the forms it is *i*.

138. Any two forms, as *Ibdil* and *Bâdil*, are strictly independent verbs, as in Latin *fugio* and *fugo*, or *sedeo*, *sido*, *sedo*. In fact sometimes they are as unlike in sense as *fero* and *ferio*, *condo* and *condio*. Such phenomena are very deceptive. It is *always* safest for the learner to learn nearly every form for itself, as if it were a new verb.

Nevertheless, the IInd or IIIrd being given active verbs, we can positively infer the existence and meaning of the Vth or VIth; for the Vth always is to the IInd and the VIth to the IIIrd its reflective, neuter, or passive. The VIIth, when it exists, is passive to the Ist, if the Ist be active; or else to the IVth.

The IVth is properly causative to the Ist. Hence if the Ist be neuter the IVth is its active. If the Ist be active the IVth has two accusatives.

The VIIIth is comparable to the Greek middle voice, in relation to the Ist, and often supersedes the Ist arbitrarily. In other instances it serves as a true passive to the Ist.

The IInd is (perhaps most properly) frequentative or intensive of the Ist; as, Iqṭaṭ, cut; Qaṭṭuṭ, cut in pieces, chop up; Icsir, break; Cessir, break in pieces. But it is often causative to the Ist, and the modern tendency is to work it entirely in this direction, and nearly supersede the IVth; apparently because vowels are obscurely and corruptly sounded. Yet even when II. and IV. are both causative, the sense sometimes differs, because II. is still frequentative and imperfect. Thus from the root Uṭlam, know thou, comes II. Ṭallim, *teach* thou (as a teacher who repeats or causes to repeat); but IV. Aṭlim, *inform, advertize*, viz., by a complete single act.

The IIIrd is often related to the primitive, as a Latin verb compounded with Con. It almost always governs an accusative, and the syntax differs from that of the Ist. Something *mutual* is ordinarily suggested, often *rivalry*. Thus, Ectoblec, I write to thee, Ocētib-ec, I *be-write* thee; Aqṭod, I sit, Oqâṭud-ec, I sit-with thee; but Oqṭud-ec, Oqaṭṭud-ec, I seat thee.

The ixth is comparable to a Latin inceptive verb in -esco, and is especially used for verbs of Colour, as erubescō, nigresco.

The xth often expresses Desire (like a verb in -urio). It also expresses a Judgment; as, I judge a thing small, or great. But sometimes it is a mere neuter verb,—it may be, with a very obscure relation of sense to the primitive: as, Istemarr, he persevered; Isteṭâṭ, he was able (from root Ṭwṭ); Isteqall, he was plenipotentiary, unrestricted, independent.

The vith often expresses Pretension or Affectation: as, Tebâha, he made display of finery; Tefâkar, he played the self-glorifier.

The relation of the vth and vith to the iind and iiird is obviously the same as that of the iind to the ist of Quadriradicals. Also the iiird and ivth of Quadriradicals are analogous to the viith and ixth of Triradicals.

139. By means of these derived forms, the language is at no loss to express the Passive idea. It is not wonderful then, that the *vocalized* Passives have almost vanished out of the spoken language. None of them had any Imperative or any Gerund. The Aorist was formed by vowels *o*, *a*; the Perfect by vowels *o*, *i*. The vocalized Passive of *i*. is heard popularly in a few words; indeed, is used freely by the newspapers in very unpretending and business-like relations; hence it may be inferred that it will be quite recovered with the progress of literary cultivation. Thus from Octob, write; Oqtol, kill; come passives Cotib, Qotil; Yocteb, Yoqtel.

When the viiith is active, it sometimes takes a vocalized passive: thus from Intekib, elect thou; Ontokib, he was

elected; Ontekab, I am elected (eligor). Here the Perfect takes *o*, *o*, *i*; the Aorist *o*, *e*, *a*.

The Passive of III. changes *d* of the Perfect active into *ou*.

§ 16. DEGENERATE VERBS.

140. Triradical verbs degenerate when the second and third radical are the same, or when one or more radical is weak; that is, when it is *ʿ*, *w*, or *y*.

We have seen that the participle of the *Surd* verb undergoes contraction; as *Mârr* for *Mârir*, *Xâdd* for *Xâdid*. A similar contraction occurs in the IIIrd and VIth forms, but not in the Imperative. Nor indeed can such contraction apply in the Gerund *xiddâd* of III. The forms II. and V. follow the standard of *Ibdil* perfectly; so do the imperatives of all forms but I. and X. But it is worth while to present a nearly full table. The words in *Italics* follow the law of *Ibdil*. No *Surd* verb has a IXth form.

	IMPER.	AORIST.	PERFECT.	GERUND.	PARTICIPLE.
I.	xodd	axodd	xadd	(xadd)	xâdd
III.	<i>xâdid</i>	oxâdd	xâdd	{ <i>xiddâd</i> moxâda }	moxâdd
IV.	<i>axdid</i>	oxidd	axadd	<i>ixdâd</i>	moxidd
VI.	<i>texâdad</i>	etexâdd	texâdd	texâdd	motexâdd
VII.	<i>inxâdid</i>	anxadd	inxadd	<i>inxiddâd</i>	mouxadd
VIII.	<i>ixtêdid</i>	axtedd	ixtedd	<i>ixtidâd</i>	moxtedd
X.	istexidd	estexidd	istexadd	<i>istixiddâd</i>	mostexidd

The only Passive Participles are the types Maxdoud of I. and Mostexadd of X.

141. *Hollow* verbs are quite regular in II., III., V., VI., IX. (There is *one* such verb in IX. from the root Eswadd, black; hence Moswidd, nigrescens.) Some are regular in IV. as Yoḥwīj, he necessitates. We saw in the Participle of I. the verb "hollow by *w*" assume *y* instead; the same takes place in the Passive of I. except the participle, and in IV., VII., VIII., X. Thus when a verb in one of these forms is given, we cannot tell by its aspect whether the root has *w* or *y*. The types stand thus: from root Qwl.

	IMPER.	AORIST 1.	PERF. 3.	GERUND.	PARTIC.
I. Pass.	—	oqâl	qiel	—	maqoul
IV.	aqiel	oqiel	aqâl	iqâla	moqiel
VII.	inqal	anqâl	inqâl	inqiyâl	monqâl
VIII.	iqtel	aqtêl	iqtêl	iqtiyâl	moqtêl
X.	isteqiel	esteqiel	isteqâl	istiqâla	mosteqiel

The feminine form of the Gerund in IV. and X. deserves remark.

142. When the 1st radical is *w* or *y*, the verbs are called *Assimilated*. If the verb be *y*, the verb in modern use is all but regular; only after *o* the *y* becomes *u*. If the first radical be *w*, this letter is dropped in the Aorist, according to the best style; as, Wejed, he found; Ejid, I find. But *Surd* verbs of this class treat *w* as a strong radical, as Awodd, I love. We have also said that in VIII. the *wt* becomes *tt*.

143. When the 3rd radical is *w* or *y*, the verbs are called Defective. They are of four classes, as follows: .

1 Aor.	1. afzou	2. armi	3. anse'	4. arfa'
3 Perf.	faze	rama'	nesi	rafa'
	maraud	throw	forget	feed cattle

of which the 1st is defective in *w*, the rest in *y*.

In the 2nd and 3rd *pl.* of Aorist, and *pl.* of Imperative, *w* or *y* is clipped out: though in Barbary they say, Termiyou, Yermiyou, for the normal Termou, Yermou.

The perfects are slightly irregular.

1. 2.	Fazout	Ramait	Nesiet	Rafait,
3.	Faze, -et	Rama, -met	Nesi, -siyet	etc.
1. <i>pl.</i>	Fazeuna	Ramaina	Nesiena	as Rama
2.	Fazoutom	Ramaitom	Nesietom	
3.	Fazeu	Ramau	Nesou	

The Active participle is in all of the type Fâzi(y).

The Passive Participle is Mafzouw, for 1, and Mermiey for 2, 3, 4.

Verbs defective in *w* are few; and in modern use they all tend to supersede *w* by *y*. *In all the derived forms this is done.* Otherwise, these forms have no irregularity, but that *y* falls away after *a*, and *o* becomes *i* before *y*. Thus in the Gerund of v., Terammi(y) for Terammoy. Also, as usual, -âya replaces -d^aa in feminine participles passive.

A suffix, by changing the accent, introduces *d*, *é*, for *a*, *e*, in 3rd person masculine singular of the perfect.

144. Of verbs “Hamzated” in 1st radical, ^ʕekaΔ (take) is the type. In Imperative of I., initial *i* or *o* is dropped (with ^ʕ); as KoΔ, take thou; Mor, command; Col, eat thou. After *o* the ^ʕ becomes *w*, as, TowâkiΔ, for To^ʕâkiΔ (reprove); hence, vulgarly, in the whole form the ^ʕ is apt to become *w*.

Surd verbs of this class take *w* for ^ʕ in their aorist; as, ^ʕEnn, he groaned; *Aor.* Awinn. Indeed in modern use *w* has displaced ^ʕ in the whole root ^ʕEjj (catch fire, flame out); as, Wejj, *Aor.* Yawijj; and Wejja, a blaze.

145. When Hamze is 2nd radical, as in Is^ʕel (ask), the participle is Meswoul for Mes^ʕoul, a microscopic difference. The only derived form of this whole class (says C. de Perceval) is sêyal of III.

146. When Hamze is 3rd radical, the only irregularities are such as obvious euphony suggests. But in popular use these verbs merge their ^ʕ in *y*.

147. Verbs doubly defective are chiefly the following:

- a. Jâ, he came; Eji, I come (Te^ʕâl, come thou!).—Perf. Jiet, I came; Jât, she came; Ja^ʕou, they came; Jâyi, coming; Mejie, arrival.—Pass. jie, *ventum est*.
- b. ^ʕEte, he came; ^ʕEtet, she came; Eteit, I came; Etou, they came; Eti, I come; Yêtou, they come; Eti, coming; Itiyân, arrival. VIth form, Te^ʕête. Imperative Te^ʕ (come).
- c. Xâ^ʕ, he wished; Xât, she wished; Xiet, I wished; Xâ^ʕou, they wished; Yexâ, he wishes.
- d. Sâ^ʕ, he misbehaved; 1. 2. p. Sout. In IV. Esâ, he mismanaged; *Aor.* Osie.
- e. ^ʕAba^ʕ, he refused; like ^ʕEte^ʕ.
- f. ^ʕEyes, he despaired; *Aor.* E^ʕwies?

g. Ra^ʿa, he saw ; Ra^ʿet, she saw ; Ra^ʿeit, I saw ; Ra^ʿou, they saw. Ara', I see ; Arou, they see. Râ, see thou. *Passive*, Ro^ʿi, it was seen ; *Aor.* Yora, it seems, is seen. *iv.* Orie, I show ; Arie, show thou (*vulg.* Arwi, Rawwi). *v.* Terâ^ʿa liya, it appeared to me, but more popularly, Terâwa. *iii.* Râya, he played the hypocrite (made a show).

^ʿEte^ʿ and Ra^ʿa are both popular words, but not in the physical sense, in which Jâ and Xâf supersede them. ^ʿEte^ʿ means, to come as an event ; *part.* El ^ʿêti, the future, venturus. Ra^ʿâ means, he saw with the mind, he judged (Rây, opinion), he saw a vision (Rouya, vision). Thus, In ra^ʿeit, if you shall have seen (it good).

148. The inability to compound verbs with prepositions is a grave defect in Arabic. In part they supply it by the creation of new roots, in part by detached prepositions (which nevertheless cannot enter derivatives), and in part by a rather arbitrary use of the derived forms. We have seen that the *iiird* is often like a Latin compound of Con ; this is but a hint at the practice. The *viith* is sometimes like a Latin compound of Re ; and so of others.

Let an Englishman reflect on some of our own verbs, as, Bring up ; which, for secondary meanings, has Rear or Educate, Vomit, and (popularly) Pull up, Rein up suddenly, Bring to a sudden stop. If we met some Arabic root interpreted in a dictionary, 1. Educate, 2. Vomit, 3. Check a horse, we might think it a monstrosity. This will suffice to

indicate how an injudicious lexicographer increases difficulty. In fact, the pupil should, if possible, confine himself for a while to the primary cardinal senses.

149. We are accustomed to form a Passive Participle even from a verb which has a detached preposition; as, from "I *allude to* a thing," "the thing alluded *to*." The Arabs seem to aim at, but miss, this idiom. They cannot bear the preposition isolated; hence they attach to it a superfluous pronoun suffix, in defiance (it might seem) of logic. Thus, from Oumi ileihi, I *hint at* it (nod to it); they get, El xai^c el mouma ileihi, the thing hinted at. This pervades the language.

We may partially explain it by the analogy of the Latin *impersonal* use of the Passive verb; especially since the participle in this idiom has no concord with the preceding noun. Thus, "The slaves above mentioned," "The slaves spoken of," El ṭabied el maqoul ṭanhom; not, maqouloun or maqoula, though Ṭabied is plural. The concord to Ṭabied is found in the plural *hom*; and Maqoul is impersonal, like Latin Dictum (est) for Diximus. Thus a rude translation might be, *Oī servi oī*—dicebatur de iis; *i.e.* *Oī servi, de quibus* dicebatur. And in this idiom the second El is often said to be put for Elleḏi, who. In fact, the vocalized passive is occasionally used like the Latin impersonal verb.

§ 17. ADVERBS AND CONJUNCTIONS.

150. Adverbs of Time:

Afterwards, baṭdan; *pop.*
baṭdoh.

Again, aiḷan (see also 153).

Already, qad (with Perfect
only).

Always, dâyman.

Before (*adv.*) qablan
 Beforehand, min qabl.
 Daily, yeum bi yeum; yeuman fa yeuman.
 Early, beccier.
 Earlier and later, sêbiqan wa lâhuqan.
 Ever (with negative), 'ebadan.
 For ever, ila el 'ebad.
 Formerly, sêbiqan.
 Henceforward, min ba'fdoh; min el'ân wa Sâ'fudan.
 Hereafter, seuf.
 Hitherto, ila el'ên.
 Instantly, Hâlan, fil Hâl, fil sêfa, lil waqt, fil Huin.
 Lately, Tanqarieb [also Soon].
 Long ago, Tâlama (it is long ago that).
 No longer (see 153).
 Meanwhile, fil eonâ.
 Now, el'ên; hêae el waqt; hêae el sêfa.
 Now and then (at times; occasionally), ahyânan; Huin fa Huin.
 Just now, téwâ (a little while ago, Alep.); bi hêae el qorb.

Often, amrâr ceðiera; coll qaliel; ceð'rama (it is often that).
 Very often, éçarma.
 How often? cém marra?
 Once, marraten; marraten mà; marra wâhuda.
 Presently, in a minute, marrat 'okra'.
 Rarely, nâdiran; zehiedan?
 Quickly, Tâjilan; serieTan.
 Seldom, qallama (it is seldom that).
 Sometimes, ahyânan; auqât auqât; ba'fâ auqât.
 Sometimes — Sometimes; marraten — marraten; têraten—têraten.
 Soon, Tan qarieb [also, Lately]; lâhuqan, Kaz.(?).
 Still, ba'fdoh (vulg.?); lil sêfa (see also 153).
 Then (at that time), iΔΔêc; waqta'iaïn; Huina'iaïn, yeuma'iaïn.
 To-day, elyeum.
 To-morrow, sadan.
 Yesterday, 'ems.
 Not yet, lil sêfa mâ—lil sêfa lâ—.

151. Adverbs of Quantity :

Almost, illa qaliel, cêd (see
- 153).

Barely, (bi) mojarad.

Enough, cefâya(ten).

Entirely, bil collieya.

Few, qaliel(oun).

Gradually, tedriejan, Tuba-
qan fan Tubaq.

Little, qaliel.

A little, xowaiya.

Little by little, xai'an fa
xai'an.

Less, aqall.

In the least, adna' xai' (the
slightest thing).

Many, ceðier(oun).

Much, ceðier.

How much ? } cêm ?
How many ? }

How much ? qadd eix' ?

More, ecðâr.

Nearly, teqrieбан.

Only, faqaṭ (*vulg.* bes).

Scantly, ðanien ? (Boethor ;
guère).

Scarcely, ceudan ? bil jehd ;
bil ceid ? (See 153).

Somewhat, xai'en.

Somewhere about, qadar.

Totally, qâṭuba(ten).

152. Conjunctions governing Verbs :

According as, } cema,
As, } miðlima.

As if, ce'enna.

Although, } wa'in, walau,
Though, } ma' en.

Because, li'enna ; bi sebah
enna ; li'ejl enna.

Before (*antequam*), qablama.

Not but that, na'am enna.

Not but that, illa inna (also,

Nevertheless ; in Faris). .

In case,* bi Haiθ(en). [Bi
Haiθ ceðê, in such a case
as this.]

On condition that, fala en,
bi xarṭ en.

Except that, } fair enna.
Only that, }

Forasmuch as, Haiθ inna ;
ið enna (ið inna ?) Rob.

Cr. 244.

Inasmuch as, bi ma inna.

* Kazimirski says, Bi Haiθ en, a tel point que.

On the ground that (as though), *ṭala enna*.

However (quocunque modo), *ceifama*.

How much soever, *mehma*.

How often soever, *collama, mehma*.

[However, *adv.* = Howbeit, be it as it may, *ceifamacên*.]

If, in, *incên, iae*; *lau* (were it that).

If ever, *ïama*.

Lest, *li'ella, li'ceila*.

As long as, *madâm, ʿoulima, mǎ*.

As much as, *qaddama*.

Insomuch that, *ṭala enna, bi nauṭ ʿatte, (in sort that)*.

O that, *yâ laite*.

In proportion as, *collima, qaddima, ʿasbima, qadrima*.

In respect that, *min ʿaiṯ enna*.

Seeing that, Since, *nazaran en, iaccên, lemmacên*.

Ever since, *mouΔ, moΔΔ*.

As soon as, *ṭandama, auwal ma, ʿâlima, waqtima, Huinima*.

That (*ut, ʿiṣa*), *en*.

That (*ὅτι, quòd*), *enna*.

So that, *ʿatte' ʿinna*; *ṭala enna*.

In that, *fi ʿenna*.

In order that, *li, cei, licei, ʿatte*.

That not (*ut ne, ʿiṣa μὴ*), *ella, ceila*.

Till, Until, *ʿatte, ʿatte en*.

Unless, *illa, iΔlem*.

Unless it were that, *laula*.

When, *lemma, iΔ, iae ma (mete'?)*.

Whenever, *ïama*. [Be it when it may, *iΔ mā cên*.]

Where, *ʿaiṯ*.

Whereas, *ʿâl inna*.

Wherever, *ʿaiṯoma, einama*.

Whilst, *bainama, ṭandama, madâm (bima), b'ïama, fiema*.

153. There is a tendency of the language (shared by Hebrew) to express adverbs of time by verbs; as, by saying, "He *repeated* to go," instead of, "He went again." Thus:

1. Mâ tâd, he did not repeat, degenerated into "not again." Lâ teṭoud teffal-he, do not do it again.

2. "No longer" is expressed by the verb Baqi (it remained over, continued) which changes with the person. Thus: I no longer visit him, mâ baqiet ozêyîroh; or, mâ abqa fie mozêyiratoḥ.

3. For Almost, it is classical to use Cêd. Thus, They almost touch one another, cêdou yetemâssou; where Cêd is rendered, "he failed narrowly."

4. Faris employs this verb with the negative for Scarcely: Lâ yecêd toujad, (the one humped camel) is *scarcely* found. But Boethor and Catafago take no notice of Cêd. Freytag and Kazimirski give it just opposite senses, though both agree that Wala ceudan (not even scarcely) means *not at all*. The language needs a word for "scarcely;" Bil jehd, *by effort*, is not always appropriate. Whether Boethor's word Zanien can be often used is not at all clear. In the "Algiers Mercury" I read, "Bil ceîd Hatte qaṭaṭ mesêfet miel wa nuṣf," he *hardly* even traversed the distance of a mile and a half. Perhaps *bil ceud* was intended.

5. We constantly say, "He *continues* to work," for, "he is *still* working." So the Arabs have, Mâ zêl (he has not ceased = Lem yezel) with the Adverbial participle, for Still, or with the aorist. This is both popular and classical. Baṭdoh for "still" (as, Raʿeit el celb, baṭdoh Ḥaiyan, Rob. Crusoe, I saw the dog, still alive), though popular, is hard to defend. De Perceval calls it Maronite Arabic.

6. For "he rises early," "come early to me," they may use the verb Beccir (II.), to *be early* at a thing. Kazimirski

has Beccirou, for, they were too early (at the evening prayer), which shows the verb not to be confined to the morning.

The classical language has many curious verbs that imply time; as, RouĤ, go *in the evening*, Isri, travel *by night*, Obcor, do something *early*, etc.; but the sense of these is now modified.

§ 18. ANCIENT CASES OF THE NOUN.

154. The ancient Noun had three possible *Cases*, which I venture to call the Absolute, the Postpositive, and the Adverbial Cases. (To name them Nominative, Genitive, and Accusative, suggests false ideas to a Western learner.) Duals, plurals in *-oun*, and certain adjectives, had but two cases, which may be called Absolute and Oblique. We will speak of these last first.

In the Dual the Absolute is in *-ān*, *-ēn*, the Oblique in *-ain*, *-ein*.

In the Perfect Plural, the Absolute is in *-oun*, *-ōun*, the Oblique in *-ien*, *-uin*.

In the modern language the forms in *-ān*, *-oun*, are almost confined to the simple predicate which has no copula expressed (see 117-120), and even there is not insisted on. The form in *-ān*, *-oun*, is also used in careful style for a direct nominative (*i.e.* subject of a verb), when it is not affected by any introductory particle.

155. The three cases are marked by the inflexions *-on*, *-in*, *-en* (*-an*), when the noun is *undefined*; but these are never written in the text. Moreover, if the noun be defined the *n* falls away; leaving only *-o*, *-i*, *-e* (*-a*). It is impossible for

the termination *-in* is not certainly quite dead. Catafago's Dictionary (at least in the Anglo-Arabic part) may be said to represent modern *mercantile* Arabic; and he has many such phrases as the following,—the noun being undefined:

Intentionally, bi qaʿṣḍin.		Grievously, bi colli ſammin.
Impetuously, bi xiddatin.		Incautiously, bi colli ſaflatin.

When two nouns following an adverb are joined by *wa*, he generally adds *in* to the former only:

Sluggishly, bi coll(i) ceselin wa ihmâl.

Stingily, bi coll(i) ʿamaṭun wa bokl. (Yet elsewhere, bi coll ʿamaṭ. Also: Intently, bi coll(i) jaddin wa jehdin.

When the noun is followed by an adjective, he generally adds *-in* to the noun alone. Thus:

Signally, bi wejhin mexhour.

In a happy hour, bi ſêṭatin meṣṭoudat.

Perhaps these are mere attempts of merchants to read Arabic like scholars. I cannot remember to have heard anything of the sort in my narrow experience; nor does C. de Perceval mention it any more than De Braine.

158. The Adverbial Case is extremely common, 1. For forming adverbs, whether from noun, adjective, or participle, as, Xaiʿen, somewhat; Baṣṭaten, suddenly; Baṣṭuidan, afar; Dâyman, always. 2. With a noun which expresses either a point of time or duration of time; as, Gadan, on the morrow (from Gad, Gadwa, in nominative); Nehêran wa leilan, by day and by night; Xehran cêmilan, an entire month; ʿuxrien yeuman, for twenty days. 3. As said in 119, Jâ rêciban, he came riding. But we must enlarge this to contain *every indirect Predicate*; thus, I made him happy, Ana

jaḥaltoḥ seḥuidaṇ (*i.e.* in a happy state). 4. The Cognate Accusative of our Latin and Greek grammars is rendered by the Adverbial Case; in fact, we generally need a preposition in English; as, they rejoiced *with* mighty joy: Faraḥou faraḥān ṭāzuiman. Akin to this is the double accusative, Melli el ce's nebieḍen, which we must render, "Fill the glass *with* wine." Yet both these instances belong to "high style." 5. When an undefined noun is complement to an adjective (as in 14) it falls into the adverbial case, as Ṭāzuim qow-waten. But this is perhaps more antiquated than Ṭāzuim el qowwa. 6. After *Inna*, which opens a clause, nearly like "As regards," writers add the adverbial case; thus, Inna kādimān fie e'ḥad el adyira, now as regards a servant in one of the abbeys.

The misfortune of this adverbial case, is, that in unpointed prose even the learned neglect it with *feminines* in *at, et*; and do so for the highly unsatisfactory reason, that in that case, no textual "Elif" is added to guide the reader's eye! This suggests that the idiom utterly died out and has been partially recovered by learned effort. If it cannot be recovered for *feminines* as well as *masculines* it does not seem worth any pains. To limit the use strictly to adverbs seems then the wiser course.

159. It may be well here to observe that though an undefined noun or adjective in the predicate remains unmodified, if the copula verb (*is, are*) is understood; yet when some verb like Cēn (*was*), Ṣuir (*is become*), etc., is expressed, the predicate at once falls into the adverbial case, exactly as in Jā rêciban. This seems at first unnatural; but it must be considered that Cēn wezīer, means, A vizier existed; *there*

was a vizier. Hence if we wish to say, *He was* a vizier, it relieves ambiguity to express it by, *Cên wezieran*. After all, we may soften the harshness of the last to ourselves, by regarding it as equivalent to, *He was for* a vizier, *Erat pro ministro regis*. The adverbial case is still used in dictionaries to express the Western accusative following an active verb, when the noun is indefinite; as, *Raʿeit rajolan*, I saw *a* man. This certainly is not popular; it belongs to a scientific notation.

PART III. — PRAXIS.

§ 1. TABLES OF PLURALS.

IIIrd type, xomous, شُمُوس ; molouc, مُلُوك. The singular is very often of the type xams, شَمْس, sometimes xetle, شَتَلَة, fem.

بَحْر	sea, boĥöur (or 4, 5)	سرج	saddle, sorouj				
بقل	potherb(s), boqoul	ظهر	back, Äöhour				
بقرة	cow (ox), boqour	نجم	star, nojoum				
بطن	belly, boṭöun	نهر	river, nohour (or 4)				
دمع	tear, domouĥ	زهرة	flower, zohour (or 4)				
درب	road, doroub	نسر	eagle, nosour				
غصن	bough, foṣöun (or 4)	قلب	heart, qoloub				
حلق	throat, Ĥolouq	قرن	horn, qoroun				
حرش	forest, Ĥoroux (or 4)	صخرة	rock, ṣökour				
حقل	field, Ĥoqoul	لحم	flesh, meat ; loĥoum				
pl. sodoud	koṭöuṭ	kodoud	soyouf	boyout			
ṭoyoun	foʿous	roʿous	ʿoṣoul	ʿomour			
نقود	جنود	طيور	دور	غيوم	خيول	دور	كووس

qidra, kettle,	<i>pl.</i> قدور	qird, male ape,	<i>pl.</i> قرد
ḥuṣn, fortress,	حصون	jiḍr, root (as turnip),	جذور
jild, hide, skin,	جلود	jiḍṭ, bole, trunk,	جذوع
jisr, bridge,	حسور	ṭurq, root, vein,	عروق

ivth type, aqmâr, اقمار; aulâd, اولاد.

ḥarx, forest,	<i>pl.</i> احرش	mauja, wave,	<i>pl.</i> امواج
kobz, bread,	اخباز	marḏ, disease,	امراض
welad, child,	اولاد	qoff, padlock,	اقفال
maṭar, rain,	امطار	sinn, tooth,	اسنان
xajara, tree,	اشجار	ḥajar, stone,	احجار
kaxab, timber,	اخشاب	qalam, reedpen,	اقلام
marse, cord,	امراس	ḥabl, rope,	احبال
jesed, body,	اجساد	qixr, husk,	اقشار
jism, substance,	(3) اجسام	bâb, door,	ابواب
jirm, body, bulk,	(3) اخرام	rieḥ, wind,	ارياح

انهار ابهار اطراف اشيا اغصان اخبار اعدا اوقات

vth type, rijâl, رِجَال. Common with adjectives whose singular is of the form cebier, كَبِير.

rajol, man,	<i>pl.</i> رجال	belad, district,	<i>pl.</i> بلاد
celb, dog,	كلاب	ḥajar, stone,	(ة) حجار
bafl, mule,	بغال	bint, girl,	بنات
jebal, mountain,	جبال	ḥaiṭ, wall,	حياط

baĥr, sea,	<i>pl.</i> بحار	kaimar, tent,	<i>pl.</i> خيام
siete, plate,	سيات	ġieb, wolf,	ذياب
raṭab, fresh date,	رطاب	ṡaub, garment,	ثياب
ṡaĥfa, platter,	صاف	ṡiyâb for ṡiwâb.	
cibâr, ṭuzâm, ṭuḍâr, milâĥ, diyâr (<i>precincts</i>), nisê (<i>women</i> .)			

viith type, ʿomarâ, أَمَرَا; ʿolemâ, عُلَمَا (learned men).

wezier, vizier,	<i>pl.</i> وزرا	jêhil, ignorant,	<i>pl.</i> جهلا
weciel, deputy,	وكلا	sefieĥ, wanton,	سفيا
sefier, ambassador,	سفرا	ʿesier, captive,	اسرا

raʿies, captain, chief, *pl.* roʿesê.

viiith type, cottêb, كُتَّاب; tojjâr, تُجَّار; especially from a participial adjective formed as تاجر كاتب (Mercantile or *Reduplicate Plural*). Thus, طُلَّاب, قُطَّاع, جُمَّال, حُكَّام.

viiith type, especially from singulars of the form مكان; zemân, *pl.* ezmina (Dactylic Plural).

mecên, place,	<i>pl.</i> امكنة	ġau, a light,	<i>pl.</i> أضوية
zemân, time,	ازمنة	lisên, tongue,	السنة
jenâĥ, wing,	اجاحة	ĥusân, horse,	احسنة
metêĥ, piece of property,	امتعة	folâm, groom (lad, young man),	اغلمه
ṭamoud, pillar,	اعمدة	silâĥ, weapon,	اسلحة
libês, trowser,	البسة		

In a *surd* root transposition takes place; as, from Serier, cradle, throne, *pl.* Esirra, for Esrira; Hilêl, crescent moon, *pl.* Ehilla for Ehlila.

ixth (False Dual). 1st with three strong radicals, less common. Golâm, lad, *pl.* Golmân, عُلمان; Bilâd, country, *pl.* Boldân, بُلدان; Xaṭba, rod, stick, *pl.* Xoṭbân, شَطَبان. Niswân, women. 2nd with *hollow* root; Nâr, fire, *pl.* Nierân, نيران.

ṭaud, pole, stick, <i>pl.</i> ṭuidân,	عِيدان
sêq, leg, <i>pl.</i> sieqân,	سَيْقان
Ḥâyiṭ, Haiṭ, wall, <i>pl.</i> Ḥuiṭân,	حَيْطَان
kaiṭ, thread, <i>pl.</i> kieṭân (3),	خَيْطَان
xâle, a shawl, <i>pl.</i> شال or شِيالان	
xâbb, young man in prime, <i>pl.</i> xobban,	
ṭabi, boy, <i>pl.</i> ṭobyân,	صَبِيان

xth (Short Plural), Borec, pool, *pl.* Borec; Mediena, city, *pl.* modon.

*omma, nation, <i>pl.</i> omam,	أَمَم
joθθa, carcase, <i>pl.</i> joθeθ,	جُثْث
dobba, bear, <i>pl.</i> dobab,	دَبَب
quṭṭa, cat, <i>pl.</i> quṭaṭ,	قَطَط
mille, sect, <i>pl.</i> milel,	مَلَل
qazên, cauldron, <i>pl.</i> qōzon,	قَزَن
luḥâf, counterpane, <i>pl.</i> loḥof,	
sefiena, ship, <i>pl.</i> sofon,	سُفُن

The learner may practise himself in Arabizing the nouns which here remain in European type.

§ 2. EXERCISES ON *OF*.

It was observed above that our *of* is often evaded in Arabic. In fact, we also can say, Love *to* one's country, A desire *after* riches, A hankering *for* food; which supersede *of* by another preposition. This is done especially when the former of two nouns is a *verbal* substantive, of which the Arabs also take advantage. Examples:

El modâfaṭa ṭan el selṭana, the defence of the empire.

El akbâr ṭan moqâbala, the news of a personal meeting.

Husêb ṭan aṭṭâlihom, account of their doings.

Uḥtiyâj ila kidmathê, need of her service.

Lozoumoh min el mawâsir, his need of the water-pipes.

El temettoṭ bil hedou, the enjoyment of tranquillity.

Ana xâhid ṭala aṭmâliho, I am witness of his works.

El cefâya fil jonoud el baḥrieya, the sufficiency of the marine troops.

Bil raṣm ṭan el amṭâr, in spite of the rains.

Lâ makâfa min tejdied il fetn, (there is) not fear *of* the renewal of the uproar.

Ṭalb qarḏ min mablaṣ darâhim, a demand of a loan *of* a sum of money.

Oqqat ṭasel, an ounce of honey.

Milṭaqat maṭḍan, a spoon of metal.

Cies min el ḥarier, a pouch of silk.

Ṣoḥöun bellaur, dishes of fine glass.

Uḥḍa' tile el aṭḍâd, one of those numbers.

Ceḥier min aṣṣâniho, many of its boughs.

Ana moxakkuṣ li melieçeti, I am a representative of my queen.
 Arbaṭ mieya beit min xiṭri, four hundred stanzas of my poetry.
 Hie ṭala aḥsen ḥâl min el râḥa, it is in the best state of repose.
 Dimaxq cênet maḥaṭṭ lil uḏṭurâb, Damascus was a focus of
 commotion.

Faḥemma ṣârat elʿân menzilan liḥ selâm, wa mercezen lil
 hedou, yet it has become now an abode of peace, and a
 centre of tranquillity.

Jebal Lobnân hou manbaṭ liḥ xiqâq wa el fetn, Mount Lebanon
 is a fountain of division and sedition.

El sêṭa ṭaxara min eḥ nehêr, the hour ten of the day.

Rajfa qawieya min zelzelet il ʿerḏ, a strong shock of earth-
 quake.

Eḥ ṣâyîḥ jemieṭoh min el akxâb, the quarter (is) all of it of
 wood (timbers).

Fie mecênain min jism el imrâa, in two places of the woman's
 body.

El qoṭb eḥ ximâlieya min el corʿet el ʿerḏuiya, the north pole
 of the terrestrial globe.

Cên wâbil maṭar ʿems, there was a heavy shower of rain
 yesterday.

Jomhour wâfir min aṭyân el ʿehêli, an abundant concourse of
 the chief men of the population.

Ziyâdat fâyidat eḥ ṣolḥ, the immensity of the advantage of
 peace.

Sortat quṣâṣ jinâyatoḥ, the swiftness of the punishment of
 his offence.

Min ṭaraf jelâlet Imperâṭöür Numsê, on the part of the
 majesty of the Emperor of Austria.

§ 3. SMALL TALK, WITHOUT VERBS.

Min ein baflac heaêc ? whence is that mule of thine ?

Houa min Ispânia, he is from Spain.

Baflî ahsen min Fumârec, my mule is better than thy ass.

Wa fuşâni ahsen min baflec, and my horse is better than thy mule.

Fuşânôh cediex faqaʿ, his horse is a gelding (hack) only.

Liḷ darb el cediex kair, for the road a hackney is good.

Ṭala 'l darb leis melieḥ el ceḥail, on the road a bloodhorse is not good.

El bafl melieḥ liḷ sefar, a mule is good for travel.

El ʿerḌ Ṭaiyiba honâ jiddan, the soil is very good here.

ʿErḌ Haleb collohe mokṣuba, the soil of Aleppo is all fertile.

Hie jaiyida, maṭlûm ! it is excellent, no doubt !

Collohe sehile wa wâsiṭa honâ, all of it is level and wide here.

Honâ monêsiba liḷ rocoub, here it is suited for riding.

Walêcin honêlic waṭura jiddan, yet yonder it is very rugged.

Ei naṭam : el jibâl Ṭâliya, yes ; the mountains are high.

Fiḷ doroub Ṭuin ceṯier, in the roads is plentiful clay (mud).

El jémal leis monêsib liḷ Ṭuin, the camel is not suited to mud.

Melieḥ el bafl Ṭala'l jébal, the mule is good on the mountain.

Fiḷ sehl ahsen el jémal, on the plain, better is the camel.

El jemal qawi wa mêcin, the camel is strong and stout,

Walêcin ajra' el fuşân, yet swifter (is) the horse.

Maṭlûm : akfaf el kail, no doubt ! horses are lighter.

El biṣâl fie bilâdi melieḥa, the mules in my country are good.

Biṣâlecom aṭwal min biṣâlina, your mules are taller than ours.

Naṭam ; ecbar wa aqwa', yes ; bigger and stronger.

Robbama el Humâr Tandacom cebier, possibly the ass with
you is large.

Fie bilâdina el Hamier Safiera, in our country the asses are
small.

Bil Haqq! leisou Hamier, bel jiHâx, in truth! they are not
asses, but donkeys.

El jaHx Tanied, motTub jiddan, the donkey is stubborn, very
tiresome.

ŜaTb liġ rocoub, wa bâTu, difficult for riding, and slow.

El biġâl Tandana fâliya, the mules with us are dear.

El baġl afla' min el cediex, the mule is dearer than the hackney,
Bel min el Huŝân aiġan, nay, even than the horse too.

Lâ! el ceġail el *eŝliey afla' bil cebier, no! the genuine
bloodhorse is dearer by far.

Ein ibnec eġ najjâr? where is thy son the carpenter?

Hou ŝayib Tanna min xehrain, he is absent from us for two
months.

Hêġih eġ sêTa houa fie Baġdâd, (at) this hour (moment) he is
in Bagdad.

Hel zeujetoh maToh honêc? is his wife with him there?

Lâ: bel collo Taitetoh honâ, no, but all his family is here.

E tile el bilâd aĤsen min bilâdina? is that country better than
our country.

Hâlethe melieĤa, bil Haqq, its condition is good, in truth.

Leiset aĤsen min Hâletna fie colli xai*, it is not better than
our state in everything.

Coll el matjar honêlic auseT minnoh Tandana, all the trade
yonder (is) wider than it (is) with us.

Tile el bilâd Hârra ceġieran, that country is hot excessively.

Eġ xams aĤarr minnehe honâ, the sun is hotter than she is here.

El belda mel'âna min el fabar, the town is full of dust.
 Tand el enhêr el rief moθmir, along the rivers the country is
 fruitful.
 El donyâ sokina fl ʕaif, the world is hot in the summer.
 El Hoqoul qâhula min el harr, the fields are parched by the
 heat.

§ 4. AT THE CLOSE OF A JOURNEY.

El donyâ mofayyima, the world (sky) is cloudy.
 Êârat el rieḥ, the wind has sprung up.
 Temṭor, ṭala ʒanni, fl sêṭa, it will rain, in my opinion, in a
 minute.
 Wâqîṭ maṭar fil boṭda, rain (is) falling in the distance.
 Wa iae! jâyi ṭalaina, and lo! (it is) coming on us.
 ʕaḥuiḥ! el maṭar zekâk (fazier), true! the rain is profuse
 (copious).
 El Hamd lillâh! mâ hou ʕaqieṭ, thank God! it is not sleet.
 Êiyâbi mabloula, my clothes are wetted.
 Lecinni lest bardân ceθieran, yet I am not extremely cold.
 Hêae el maṭar hou dâfi, this rain is warm.
 Nadfa' (Netedaffa') baṭdoh (baṭdan), we shall get warm
 afterwards.
 Hel el kân baṭuid min honâ? is the caravansery far hence?
 El mesêfe moqârib mielein, the distance is about two miles.
 El waḥal ṭamieq jiddan, the mire is deep, very.
 Maṭloun! cên wâbilan min maṭar, surely! it was a torrent
 of rain.
 El'ên wâqîṭa raxxa faqaṭ, now (is) falling a drizzle only.
 E baḥlec teṭbân min el ṭuin, is thy mule wearied by the mud?

Baflî mâ hou êbit jiddan, my mule is not firm, very.

Cetifoh semiece ceðieran, his shoulder is too thick.

Qawâyimoh raqieqa bil fâya, his legs are delicate in extreme.

Dâbba miðl hêae arda' min Ëumâr, a beast like this is worse than an ass.

Walêcin Æahroh Æarieð, yet his back is broad.

Hêhona Æârat el 'erð yêbise, here the ground is become dry.

Eð darb ausef minnohe qablan, the road is wider than it (was) before.

Æaiyib! eð dawâbb naxieða (nixâf), good! the beasts are in spirits.

Ehêh! naðul ila'l kân fið sêða, ha! we shall reach the caravansery quickly.

Qoddâmana nêð ceðieroun, before us are many people.

Collohom rêciboun, all of them riding.

Leisou jemiefthom rijâl, they are not all men.

Honêlic niswân min baðuid, yonder are women afar.

Eð niswân ecðar min eð rijâl, . . . (are) more numerous than. . .

Æala zanni, hie qâfila, in my opinion it is a caravan (company of travellers).

Æêlic hejien abyað, that yonder is a white dromedary.

Min jomlathom jiðâx ceðiera, among them are many donkeys.

Wa honêc rajolein Æala jemal, and there, two men on a camel.

Selâm Æalaicom, peace (be) to you.

Wa Æalaicom eð selâm, and to you (be) peace.

Balâfna ila 'l menzil, we have reached the alighting place.

Hel menzöum el kân? is the caravansery well arranged.

Oðbör daqieqa; fa naðrif, be patient a moment, then we (shall) know.

§ 5. AT THE CARAVANSERAI.

Cennis auḏati, sweep my chamber.

Leis xai^s honâ mengzöum, not (any) thing here is well arranged.

Cennest el ^serḏuiya, yâ kawâja, I have swept the floor, sir.

El micnese mengoufa, the broom (is) spoiled.

Firâxi leis naḏuif, my bed is not clean.

Ente naṯsên, yâ âki (âkoui)! thou art sleepy, O my brother.

Lâ taṯfi el nâr, do not put out the fire.

El nâr (*fem.*) inṯafat, is put out.

Bi weddina ṯadâ^s, we want dinner.

Oqṯod ṯala'l diewân, sit on the sofa.

Ijlis janbi, sit by me.

Ijlis ṯand el sofra, sit at the table (tray of leather).

Jieb el ṯadâ^s, bring the dinner.

Höṯṯ el ṯaṯâm ṯala'l sofra, put down the food on the table.

Nâwilni sicciena, hand me a knife.

Onâwiloh lec, hêhonâ, I hand it to thee,—here.

Etenâwiloh min yedac, I receive it from thy hand.

Hel oqaddim lec laḥme? shall I present a bit of meat?

Lâzimni soteiya (siete: *Alep.*), I need (opus mihi) a plate.

Ein el siyât (*Alep.*)? where are the plates?

A ṯandac el ṯöḥöun? are the dishes with you?

Collohe maṯ el secêcien, all of them with the knives.

Collohe cênet fie korji, all of them were in my saddle bags.

Hêhona el ṯöḥöun Ḥâḏura, here (are) the dishes ready.

Coll xai^s qoddâmacom, everything (is) before you.

'Koa laḥme maṯ cisrat kobz, take morsel of bread.

'Col min el rozz maṯan, eat (some) of the rice together.

Oried semne maṭ el kobz, I wish a (piece of) butter with the bread.

Ṭase toried el milḥ, perhaps you wish the salt.

Mâ e'col ceḥier min el milḥ, I do not eat much of salt.

Aṭyab eḷ zobd min eḷ semn ṭandi, nicer is fresh butter than salt butter in my opinion.

Min kâṭuri aḥsen el jobon, from my liking better (is) cheese.

Lêcin mâ texrab xai', but you do not drink (any) thing.

Cênet el jarra mel'âna, the urn was full.

Rouḥ! jieb el bellaura, go! bring the decanter.

Fiche limonâda ṭaiyibe, in it (is) nice lemonade.

Lâ takloṭ fiehi mây, do not mix in it water.

Leiset ḥölwa ceḥieran, it is not sweet too much.

Xarâb el borteqân yoṭjibni aḥsen, orange-wine (sherbet) pleases me better.

Melli qadaḥui, fill my goblet.

Ce's ṣafiera tecfieni ana, a small glass suffices me.

E ṭoried te'col ezyad (zed, *Alg.*—cemân, *Syria*), wishest thou to eat more?

Aṭṭpini xiqqat el 'okra', give me the other piece (half).

Bi weddi e'col xoqfa cemân (*Alep.*), I will eat a slice more.

Kalliṣ hêḍih el cisra, finish this morsel.

Hêhona loqma ṭaiyibe, here is a nice mouthful.

Estecḥir bi kairac, I wish multiplication to your welfare (*i.e.* I thank you).

Ceḥḥer kairac! (God) multiply thy welfare!

Kalaṣna: xiel eḷ ṣöḥöun, we have done: remove the dishes.

Hel toried texrab* *toton* (*Alep.*)? wishest thou to smoke tobacco?

* *Drink.*

Ṭan ʿiḍnee, ana mâ axrab, by thy leave, I smoke not.
 Mâ aḥōbb qalioun, I do not love a straight pipe (*Alep.*).
 El narjiele taqṭaṭ ṭaqli aḥsen ; lau cên kâṭuri, en axrab,
 The cocoanut* hits my mind better ; if it were my liking that
 I smoke.

El iḥnain farad xaiʿ ṭandi, the two (are but) one thing with me.
 Robbama teḥōbb qahwe au txây ? possibly thou lovest coffee
 or tea ?

Lâ : oried el râḥa, I wish rest.

Melieḥ ! ente testerieḥ, good ! *thou* shall take rest.

Naḥna naxrab el txây ? *we* will drink tea.

Hel el mây sokn ? is the water hot ?

Aṭṭuini mowaiya sokna, give me a little water hot.

Adier bâlec, yaḥli el mây, turn thy mind (that) the water boil.

Hêde el finjân ṣafier, this coffee-cup (is too) small.

Jieb ṭâse : hiya ecbar, bring a cup (flat cup) (saucer) : this
 is bigger.

Ḥoṭṭ txây bil cefâya, put in tea in sufficiency.

Iṭmeloh qawi, make it strong.

Mâ axrab txây min fair ḥalieb, I do not drink tea without
 milk.

Kairieya, enna ṭandana ḥalieb, (it is) good luck that we have
 milk.

Bel honâ qaimâq aiḍan, nay, here is clotted cream too.

Fair enna leis maṭui soccer Ingliez, only that I have not with
 me English sugar.

Ṭase taqdir texraboh bila soccer ? perhaps thou art able to
 drink it without sugar ?

* Alep.—*i.e.* The pipe in which the smoke passes through water in a cocoanut shell.

Aradt exteri min soccer, fa min qillet bakt, mâ
 I wished (that) I buy some sugar, then, by ill luck, did not
 baqiyat wala oqqa wâhuda, Tand el doccên.
 remain not even a single ounce at the shop.

Mâ yaÄörr, it does not hurt.

Mâ lâzim el soccer, not needful (is) sugar.

Melli el Tâse, fill the cup.

TefaÄal, wa ixrab, do favour, and drink.

Axcor faÄlec wa jamielec, I thank thy favour and thy polite-
 ness.

Bila Halieb Tari au qaxta, mâ yaSuHĤ el txây,
 Without fresh milk or cream, is not right the tea.

Lau cont Talabt qahwe minni, toujad Tandi qahwe
 If thou hadst demanded coffee of me, is found with me coffee
 min Mauka, el qahwet el Hamrâ,
 of Moka, the coffee the red.

Toxarrifni : lëcin aĤabb liya el txây,
 Thou honourest me ; but more acceptable to me (is) tea.

Tala kâTurac, according to thy pleasure.

E toried el Tâset el 'okra' ? dost wish a second cup.

Lâ : wâhuda tecfieni (toceffieni), no : one suffices me.

YaSuHĤ, all is right.

§ 6. ON DESSERT.

Hel Tandac xai^s liĤ noql (*dessert*) ?

Tandi anwât xette' min el fawâcih,
 I have kinds diverse of fruits.

Qoul, eix' min fawâcih HâÄir Δel waqt,
 Say, what sort of fruits (is) ready this moment.

Hehonâ zebieb, wa belah, wa leuz, wa tien, wa jeuz,
 Here raisins, dates, almonds, figs, walnuts,
 wa temarhindi, wa faïrohe.
 tamarinds, and others than these.

El zebieb °ecl °aiyib, ahsen min el funab tandi.
 Raisins (are) good eating, better than grapes (in my opinion).

Emma tandi funab ai°an melieha.
 But with me grapes too (are) good.

Min ein texteri el funab ?
 Whence buyest thou grapes ?

Lâ (Mâ) axteri qa°; collohe min jonaineti.
 I buy not at all ; all of them (are) from my little garden.

°ase texteri el temarhindi wa el belah.
 Perhaps thou buyest the tamarinds and dates.

Haqq fie yedec ; jonaineti jaiyida,
 (Thou art right) my garden (is) excellent,

Walêcin mâ yomcin en tohsin coll el fawâcih
 But it is not possible that should succeed all fruits

fie mecên wâhud.
 in one place.

La°all tokrij kamr min el funab.
 Haply thou elicitest wine from the grapes.

Lâ ; ne°col el funab, wa° illa noqaddidhe li zebieb.
 No ; we eat the grapes, or else we dry them for raisins.

Jieb liy xowaiyat el zebieb.
 Give me a little raisins.

E Toried te^acol kobze ma^the?

Wilt eat bread with it?

Oried; fa axrab mowaiya ba^tdoh.

I will, and drink water after it.

Lâ! bi fa^llec! ente lest Moslim.

No! by thy favour! thou art not Mussulman.

E^l Na^sâri leisou ^tayifien el kamr.

Christians are not abhorrrers of wine.

Ṣa^hui^h: fa minhom siccieroun.

True: then (some) of them are drunkards.

Min el fawâcih el ^hölwa taqdir te^tmal e^l dibs: fa hou ce

From sweet fruits thou canst make syrup (treacle): and it is

mi^lli el ^tasel. Min el kobz wa e^l zebieb te^tmal
like honey. From bread and raisins thou makest

fa^töur melie^h. El kamr, wa ce^lê e^l nebie^l, leis monê^sib
breakfast good. Wine, and so too the toddy, is not suitable

lil fa^töur. Wa ma^t hê^lê, el Fransêwieya fa
for breakfast. For all that, the French

yaxrabounoh bil fa^töur fâliban.

drink it at breakfast prevalently.

Lâ towâki^lni: celâmee leis ma^lbou^t: lecinnehom

Reprove me not: thy speech is not accurate: but they

yaxraboun el qahwe (*coffee*) fâliban.

Ah! ñe fair emcina tetefayyar el ^tâda.

different places is different the custom.

In tefayyar Taqs el donya, fa Hâlan tetefayyar el ma'êcil.
If vary the climate, then instantly the victuals vary.

Fil Harr yo'fjibni el Halieb el Hâmiz, wa fil bard el qahwe
In heat pleases me milk acid, in cold

bi Halieb sokn. Taiyib honâ Halieb el ma'z ; emma
with milk hot. Nice here (is) milk of goats ; but
a'fyab fandi Halieb el baqar.
nicer with me (is) milk of cows.

Δoqt ana marra(ten) Halieb el jâmous, wa fie kâ'uri hou
I tasted once milk of buffalo, and in my liking it is
elΔeΔ min cileihoma. Li coll waHud Δauqoh el mak'sou's.
nicer than both. To each one (is) his peculiar taste.

§ 7. TALK WITH A COOK ON CATERING.

A. Yâ Wanéss, lâzim-ni eiyâc. W. Yâ kawâja ! eix' textehi ?
John ! I want thee. Sir ! what dost thou wish ?

A. Oried, en teji ma'fui ila'l souq.
I will, that thou come with me to the market.

W. Bi weddac xai' fâse lil fadâ.
Thou wantest something perhaps for dinner.

A. Na'fâṡ : en texteri laHm fanam.
Yès : that thou buy flesh (of) sheep.

W. Lâ, seiyadi ; mâ ya'suHh lec.
No, sir ! (my lord !) it will not be well for thee.

- A. Fa leix' hêΔe mâ yaʒuħħ liya?
Then why will this not be well for me?
- W. Laħim karouf aħsen : houa rakʒ.
Flesh of lamb is better : it is tender.
- A. Lâzimni aiġan lift wa jazer.
I need also turnips and carrots.
Ṭase fiḷ souq kiġâr wa boqoul.
Perhaps in the market (are) greens and potherbs.
- W. Fie hêΔe elʿên coll el koġâra fâliya. A. Mâ yaġorr.
In the present season all greens are dear. It hurts not.
Ecθar mă yaʒuir, el baʿn yeʿkoΔ qaliel.
Utmost that it may be, the belly takes (but) little.
- W. Ṭala ʒanni, naħna Ṭâyizien ila jobon.
my notion, we (are) needing cheese.
- A. Hel youjad jobon fiḷ souq ? (*is found* ?)
- W. Youjad honêc Ṭaiyib, rakieʒ (*cheap*).
- A. Ente salṬân : colloma hou Ṭaiyib, ʒâr fâli.
Thou (art) mistaken : whatever is good, is dear.
Hel ṭandana xowaiya minnoh ?
Is with us a little of it ?
- W. Mâ yabqi xaiʿ, illa qaliel.
Nothing remains, except little.
Lâzimni semn min xân (liʿejl) pilau.
I need butter for (*Alep.*) a rice-dish.
- A. E toriedoh min xânec ente ?
Wishest thou it on account of thyself ?

W. Lâ, seiyyidi: teʔrif, fie hêʔe el faʕl qouti
 No, my lord! thou knowest, in this season my food
 el rozz bi hâlieb faqaʕ.
 (is) rice with milk only.

A. Faʕemma el rozz bi semn aiʕan hou ʕaix (*victual*) melieʕ.

W. ʕadaqt. Lêcin, waʕin ʕaʕâmi leis xaiʕ leʔieʔ jiddan,
 Thou art right. But even if my diet is not very nice,
 fa melieʕ li qowweti wa moʕuʕʕ.
 yet (it is) good for my strength wholesome.

Waʕemma cên celâmona fie laʕm liʕ sofratec.
 But our talk was on (concerning). . . thy table (tray).

Yomcin teʕobb yaknieʔ

It is possible you like a stew (ragout)?

E lâ toried aʕboq xourabaʔ

Dost thou not choose, I cook soup?

A. Lâ toʕʕuini meslouq; bel el mexwiey
 Do not give me boiled (meat); nay, but roasted
 aʕsen ʕandi. .
 (is) better with me.

W. ʕaʕuiʕ, lâzimec kâruf. Eʕ ʕân mâ yecoun
 Certainly, thou needest lamb. The mutton will not be

ʕaiyib, laulâ tesloqoh. Wa ente, leix' toried teji
 nice, unless thou stew it. But why wilt thou come

maʕuiʕ? Aʕsen, en exteri ana bifairec.

with me? (It is) better, that I buy without thee.

- A. Ente waḥdee? Hel ṭandee folous?
Thou alone? Hast thou money?
- W. Aṭṭuini xai^s min folous: fa aḥoṭṭ
Give me somewhat of money: then I will set down
ṭala waraqa, eix'ma (eiyoma) exteri.
on a paper, whatever I buy.
- A. Yaṣuḥḥi. 'Koa el noqoud.
It will do. Take the cash.

§ 8. WITH MULETEERS ON A JOURNEY.

- A. Heyâ, Heyâ! qad ṭalaṭat eḷ xams.
Ho! Ho! already the sun has come out (up).
Ya baḥḥâlien, ḥammilou eḷ dawâb(b).
O muleteers, load (II.) the beasts.
Eḷ nehêr ṭalaṭ ṭalaina. Qoumou! Li nerouḥ!
The day has risen upon us. Get up! Let us go!
Yâ el cesêle'! Leis licom xajâṭa en teqoumou?
O ye lazy ones! Have ye not bravery to get up?
Teḥâl, Yousef! li noḥammil ana wa ent.
Come, Joseph! let us load (the mules), I and you.
- B. Iae cên toried, ana oḥammil wa ente temsic eḷ dâbbe;
If thou choose, I (will) load and thou hold the beast;
waḥilla, ana amsiche, wa ente toḥammil.
or else, I will hold her, and thou shalt load.

- A. Lâ lâ! aĥsen en arboṭthe fil ʿibziem; ʾom̥m inna
 No! better that I fasten her in the buckle; thereupon
 noĥammil iṯnaina sewâ sewâ.
 we (shall) load, we two together.

El aĥmâl ʿaqliē, wala yaqdir wâĥud waĥdoh ʿala' ʿen
 The loads are heavy, nor is able one (man) alone for that
 yarfaṭhe. Ĥammil ente min jâṇib, wa ʿana oĥammil
 he lift them. Load thou from (one) side, and I (will) load
 min el jâṇib el ʿokra'. Fehemt xai' minni?
 from the other side (f). Hast thou at all understood me?

- B. Melieĥ! li narfaṭ ʿala'l bafala.—Yecfi.
 Good! let us lift upon the mule.—It suffices.

- A. Lâ! irfaṭ ezyad.
 No! lift (it) more.

- B. Δel waqt el rafâṭa biḷ ziyâda.
 This time the lifting (is) in excess.

- A. Waṭṭu, Ĥatte' yecoun colloḥ sewa'.
 Lower (it), until it shall be all of it even.

- B. Orboṭ min jâṇibec, wa aṭṭuini el Ĥabl.
 Tie from thy side, give me the rope.

- A. Melieĥ hêceΔê. B. 'KoΔoh!
 Good in that way. Take it!

- A. Oṣbor xowaiya! HêΔe qaṣuir. Mâ yecfi.
 Wait a bit. This (is) (too) short. It does not suffice.
 Ĥöll elleΔi rabaṭtoḥ, wa ṭawwiloh.
 Loosen (that) which thou hast tied, and lengthen it.

- B. MelieĦ! Nâwîlni eġ ʿaraf. Imsic!
 Good! Hand (III.) to me the end. Hold (it)!
- A. Ana mēsicoh. Fiġ sêṭa Hammil!
 I (am) holding it. Now (this moment) load!
- B. Ana moHammil. Yâ, eix' hêΔe el mirbaṭa?
 I (am) loading. O, what (is) this fastening?
 Mâ ana qâdir aĦöll he. (Lest ana qâdir ʿala Hallihe.)
 I am not able to untie it.
- A. Iqṭaṭhe bi mousi.
 Cut it with my clasp knife.
- B. Lâlâ: yecoun kisêra: fa baṭdoh mâ
 No: it would be a loss (a pity); then afterwards it is
 yeswa' xai^t. AĦsen eġ ʿabr.
 worth nothing. Patience is better.
- Wa Hallaitoh [Halaltoh]. 'Koa el Ħabl, wa xouf [onʒor]
 And I have untied it. Take the rope, and see (look)
 imma hêΔe yecfieċ. A. Yecfi. Orboṭ melieĦ,
 whether this suffices thee. Tie it well
 wa irmi liya ʿaraf el Ħabl min teĦt baṭn iġ dâbba.
 throw to me the end of the rope under belly of the beast.
- B. HêΔe hou eġ ʿaraf. Imsicoh. A. Ana mēsicoh.
 This is the end. Hold it. I am holding it.
- Xoddoh ecṯar min jihtec. B. YaʿzuĦĦ. Ircéb!
 Tighten it more thy side. All is right. Mount!*

* The verb means either Mount or Ride; so, either Get on board a ship, or, Make a voyage.

Ĥatte' terceb aĥsen. Souq ila qoddâm.
that thou mayest ride better. Drive forward.

Ana mosêĥud el 'ekâra', wa arja ĥileic baĥdoh.

I (am) helping the others, I return to thee afterwards.

Rouĥ xowaiya xowaiya, ĥala sohuletac. A. Rouĥ bil
Go (rowaidan) gently, at thy ease. in

ĥajl: xouc, xouc! B. Collohom Ĥammalou, wa
haste! prick! All of them have laden, and (are)

hom jâyiien warâna. C. Ente teĥabt ceĥiera.
coming behind us. art tired (hast toiled) too much.

B. Ah! mâ hou xai' hêac el xiqâ. Hêaih hie zanâĥatna.
is nothing this misery (toil). This is our trade (art).

A. El teĥab leis fie hêaih, lêcin fil molâqâyat il Ĥarab,
The fatigue is not in this, but in the meeting of the Arabs,

elleaien auqât auqât yoĥarriyounna; wa baĥĤ el
who times times strip us (naked); a part of the

kofarâ yozallimou ĥalaina: hêac hou el teĥab elleai
road-guards oppress us which

naĥn lesna moteĥawwidien ĥalaihi.

we are not accustomed to.

Wa'emma, 'emr el teĥmiel wa el ĤaĤĤ fa hou sehil ĥalaina.

But the affair of loading and depositing is easy to us.

C. El hewa Ĥaiyib elyeum. B. Ĥaiyib, el Ĥamd lillâh!
The air is nice to-day. praise to God!

A. Naĥmel el-yeum ðelâĥien miel.
We make to-day 30 miles.

D. Wa ceif bi weddicom tercebou Töul el nehêr ?

how will you ride all the day ?

A. Lâ! qabl el Löhhr neHöŧŧ, Hatte' neteŧaxxa wa
before noon we set down, until we sup and

noŧŧum el dawâbb, wa baŧdoh nosêfir min jadied,
feed the beasts, afterwards we travel anew,

wala neHöŧŧ illa qarieb min el leil.
nor set down except near (to) the night.

D. El yeum baŧaina: mâ Hammalna illa

To-day we have been sluggish: we did not load except

baŧd ŧolouŧ il fajr,
after coming forth of the dawn.

C. Lâ! el nehêr mâ cên ŧalaŧ liŧ sêŧa.

the day had not come forth yet.

A. El ŧau, elleai qad ra'eitoh, cên ŧau el qamar
The light which already you perceived, moon

emma el fajr ŧalaŧ, baŧdama conna Hammalna zemân.
came forth, after that we had loaded (a long) time.

C. Sadaqt. Lêcin ei hie sêŧat el nehêr fie el waqt ?
You are right. But what is the hour at this time ?

A. Bil Haqq, yabqa ezyad (zod) ila'l Lohr sêŧatein ŧelâŧe.
In truth remains (*encore*) to noon two hours (or) three.

C. Lau cên sêŧa wâHuda, lecên aŧsen el Höloul honâ ;
If it were one hour, verily were better unpacking here,
iaecên hêde el mauŧuŧ melieŧ jiddan, wâ fieh el zull
since this place in it shade

wa el mây, wa el Ĥaṭab wa Ĥaxiex lil bahêyim.
 water, firewood, grass for the animals.

- A. Mâ yohimm : baḥḍoh nolâqi fair mecên aḥsen
 It imports not : afterwards we meet another place better
 minnoh. Xoucou, li najri fie hêae el bard.
 Prick ye ! let us run in this cold.

Baḥḍ el Löhr textidd el sokouna. Fie waqtihi
 After noon the heat grows intense. Instantly
 nofettix lina maḥall, nestigull wa
 we search out for us a place, in which we shade and rest
 nartêĤ (VIII.) fiehi sêṭa sêṭatein.
 ourselves an hour (or) two hours.

- C. Maṭqoul. Ṭalaic el Ĥöem.
 A wise thing. On thee (rests) the decision.

- A. Hêhou el mauḏuṭ elleai qolt lee Ṭalaihi.
 Here is (maṭraĤ) which I told thee of.

Aḥsen min el auwal bi cebier.
 (It is) better than the first by much.

Ana ṭârif hêae el Ṭarieq melieĤ.
 I know this way well.

Cem marra maxait fie hêaiḥ el Ṣaḥâri !
 How many times (roḥt wa jiet) in these plains (desarts).

Lau cên Ĥaṭṭait bâli Ṭala 'l Ĥujâr,
 If I had (Ĥaṭṭat) set my mind upon the stones,
 le cont aṭrif coll wâḥud bi Ṣouratoḥ.
 verily I should know each one by its figure.

- C. Ain naḥöṛṛ? (Ain nenzil?) A. Inzil honâ,
Where sit we down? (Where alight we?) Alight here,
teḥt hêḍih eḷ xajara. Hie moḡallala, wa eḷ raml nâṭum.
under this tree. It is shady, and the sand soft.
- C. Waʿamma honâ min ein neʿkoḍ el ḥaṭab lil maṭbak?
But here whence take we firewood for cookery?
- A. Yâ ente! hel taṭlob lec fiḷ ʿaḥrâ coll xaiʿ
O thou! dost thou require in the desert
maḏbouṭ? eḷ ṭabâka besieṭa ḥona, bila wajâq.
accurate? the cooking is simple here, without a stove.
- İṭmel ṡoqba (joura) fiḷ raml, waʿilla ʿkoḍ lec
Make a hole in the sand, or else take for thee
ḥajarain ṡelâṡe, wa receib ṭalaihe eḷ ṭanjara,
two stones (or) three and mount on them the stewpot,
wa axṭul teḥtehe min baṭar il jimâl il yâbis
and kindle beneath it (some) dung of camels dry,
elleḍi texoufoḥ qoddâmec, wa fiḷ sêṭa yestewi
which (tenzoroh) thou seest . . . instantly will be dressed
eḷ ṭabiek, eiyoma yecoun morâdec taṭbok.
the dish, whatever it may be thy will (that) thou cook.
- B. Ṭase toried eḷ rozz? Hêḍe sêhil. C. Einaṭam.
Perhaps thou wishest rice? This is easy. Yes.
Lâ tebṭui. D. El eʿkarien mâ yaṭbokou xaiʿ.
Be not slow. The others do not cook (any) thing.
- B. Ah! mæn yeʿcol jobon, wa mæn yêʿcol buṣâl.
one eats cheese, another eats onions.

- A. Hêhou el mây faliyân. C. Hoṭṭ el rozz fil may.
 Lo! the water is boiling. Put the rice water.
 Naḥḥu el fitâya. B. Leix' testetjil hêceΔê?
 Set aside the cover. Why hastest thou so?
- C. Morâdi arqod qalielan, li'enna mâ nimt
 My wish (is that) I sleep a little, because I slept
 xai' hêaih el leile.
 not at all this night.
- B. Xouf! collohom qadd 'ecelou, wa hêΔe el sêṭa hom
 See! all of them already have eaten, and at present they
 râqidien. Fie waqtihom yaqoumou wa yoḥammilou.
 (are) sleeping. Presently they will rise and load.
- C. Ente e fa mâ te'col ezyad xai'?
 Dost not thou then eat something more?
- B. Yecfi: axcor faΔlec.
 It suffices: I thank thy favour.
- C. Ana rayiḥ afsil yedaiya; baṭdoh arqod honâ.
 I am going to wash my two hands; afterwards I sleep here.
- B. Tandama ente râfid, fa ana afsil el Tanjara wa el
 While thou (art) sleeping, I wash the stewpot and the
 sôḥöun, fa aḥöṭṭhe fil Taiba.
 dishes, then I put them into the wallet.
- C. Maṭloun, hêΔe el mecên Taiyib.
 Surely, this place is good.
 Xomm el hewâ wa el rieḥ el léti tehobb Talaina.
 Smell the air and the wind which blows upon us.

§ 9. COPTIC FEAST.

M. Xouf, yâ Fanous, imma Hâîir lina el fadâ.
See Stephanus whether ready dinner.

F. Coll xai^s Haîur.

M. Ifrac el sofra wa mandielehê, wa jieb el Taîâm.
Spread out table and its cloth, bring the food.

Fa ente, e mâ tafsil yedaic?
dost not thou wash thy two hands?

A. Ei naîam, afsilhê. (Yes, I wash them.)

M. Yâ Baîras, jieb el Taxt wa el ibrieq. Dawwirhê, Hatte'
O Peter, bring the basin jug. Carry them round until
coll man yoried yafsil yedaih, fa yafsilhe.
whoever wishes to wash his hands, may wash them.

Teîâl ila honâ, yâ qasies! Iqteribou, jemieîcom.
Come hither, O priest! Approach all of you.

Wa ente, yâ râhib Simîân, e fa lâ (mâ) teteqaddam?
monk Simeon, dost thou not advance?

S. Lâ! yâ seiyidna. Lâ to^swâkiani, ana mâ
our lord. Do not reprove me, I (am) not
êcil semien.
eating fat (*gras*).

M. Ah! leix' mâ qoltoh liya qablan? Conna Tabakna
why didst not tell it to me before? We would have cooked
lec xai^s min el semac. S. Lâlâ! mâ yaîtêj.
fish. is not needed (VIII.).

M. Rouḥ, yâ Fânous ; jieb lina ṭasel naḥl wa zeitoun.

Go bring honey of bees olives.

Marḥabâ bicom, yâ moṭallimien. 'Colou wa ixrabou

Welcome to you, O doctors! Eat ye drink ye

bi kâṭurcom. El nehêr ṭawiel, wa (el ḥamd lillâh!)

at your liking. The day (is) long praise to God!

el 'ecl ceṭier.

the food (is) plentiful.

Hel te'col, yâ qasies, min el méxwiew?

Eatest thou, O priest, of the roasted?

G. Min mexwiew mefroum, fa'inna e'col.

hashed (minced) verily I eat.

M. Cobb, yâ moṭallim Zeitoun! ṭala hea'ec el ṣaḥn

Overturn (pour out) Doctor Olivier, upon that dish

min qarṭ maḥxiew, ḥêae el ḥalieb biḷ toun.

of gourd stuffed, this milk with garlic.

Z. B'ism illâh! yâ seiyyidi.

M. Jieb, yâ Baṭras min ṭand el senbousqiew,

Bring from the shop of the confectioner,

el kâruf el maḥxiew.

lamb stuffed.

B. Fânous râḥ li ye'koḥoh. S. Hêhou jāyi bihi.

Stephanos is gone to take it (get it). coming

M. Ḥoṭṭoh fil wasaṭ. N. Râyiḥatoh melieḥa.

Put down midst.

Its odour

G. Wa el ʿToṭma aḥsen. M. Hel ente teṭrif ʿToṭmatoḥ?
the taste is better. Knowest thou its taste?

G. Lâ liḷ sêṭa : lâcin ana ḥasteḇtoḥ ḥêce∆ê.
Not yet : but I computed it thus.

M. 'Koa, wa ∆ouqoh ! G. Ah ! Ḥaqqaten ! ḥê∆e hou ʿecl el
Take taste it. verily ! this is food
moṭallimien. Yâ, eix' Ḥalâwetoḥ !
of doctors. what its sweetness !

M. Eix' teʿcol, yâ moṭallim Zeitoun ?

Z. Ana fa eʿcol yâknie, eʿcol waraq-a-dâliya, eʿcol
I, why, I eat (ragout,) leaf of vine,

senbouseq, wa min jomlat kairât, elleti toṭṭuihe
patties (any) among good things, which thou givest

linâ biḷ ziyâda. M. Wa ente, yâ moṭallim Ṣalieḇ ?
us in excess. O Doctor Lacroix ?

Ṣ. Ente, yâ seiḃidi, aṭṭait liya farrouja, wa ana ṭâmil
hast given me a chicken, I (am) making
texrieḥ ṭuḏâmiho. M. E fa teṭrif ṭala 'l texrieḥ ?
dissection of its bones. knowest about

Ṣ. Texrieḥ el laḥm el maṭbouk, fa ana ṭârifoḥ.
Dissection of meat cooked, why !

M. Li naxouf xaṭâratec fie texrieḥ ḥê∆e el kârouf.
Let us see thy cleverness in carving this lamb.

Ṣ. Lâ ! ente Ḥaṭṭait (Ḥaṭṭt) yedec ṭalaihi (hast put).

Ṭandi, baṭā el auḡât, tecfieni qarqouxa: amma, iæ
 With me, some times, dry crust (biscuit) but, if

jâni xai' aḥsen (esteṭrif lec) lâ armieh lil cilâb.
 comes to me I confess I do not cast it to the dogs.

M. Wa el ṭuḏâm (*bones*), e mâ termiehê? G. El ṭuḏâm hie
 qarâqiex el cilâb, wa esnâni mâ yaqdirou ṭalaihê.
 the biscuits of dogs, my teeth are not competent

M. Hel esnâneç qâdirien ṭala'l baḥlâwa? G. Mâ aṭrif min
 strong (enough) for cheesecake. I know not for
 zemân: fa'inna mâ jarrabtohom fie hêaih el ḥâje.
 (long) time: for I have not tried them in this affair.

M. Axouf fiḥ sêṭa. Xiel (*Remove*), yâ Fânous, hêæ colloḥ,
 wa jieb lina el baqlâwa. Eix' teqoul fie hêæ?

G. Hêæ, fie zanni, aḥsen min el jobon.

M. Jarriboh. (Try it.) G. Yâ yâ! colloḥ soccer wa lauz.

A. Haqqaten! hêaih el baqlâwa ṭaiyiba.

Hel ṭameltomhê fiḥ dâr? M. Yâh lâ! Eḷ niswân e fa
 Did ye make them? (Would) women

yaṭrifou yaṭmilou hêæ? Ṭabbâk eḷ sinjaq ṭamelhê.
 know to make cook of the flag (regiment?).

N. Bil ḥaqq, ṭajieba; jadiera bil sanâjiq.
 marvellous; worthy of the flags.

Z. Lâ bodd, yerouḥ maṣrouf ceḥier fie ṭamel miḥl hêæ.
 No escape! goes (vanishes) expense in making

M. Farxain ðelâðe bil ecðar. 'Col minhe.

Two or three piastres at most. Eat of them.

A. Yecfieni fa 'ecelt ceðier. (I have eaten much.)

M. Tafsil yedaic. Ba'tras! jieð el Taxt wa el ibrieq mað

Thou shall wash bason jug

eð zâboun, li nafsil yedaina. Wa ente, Fânous! jieð
soap our hands. bring

lina el qahwe. F. Wa eð maðoun, e fa lâ ejieboh?
coffee. metal dish.

M. Kalli fawâcih eð noqla wa el molebbesêt

Leave fruits dessert sugar plums (sweetmeats)

wa qarð el jobon el Afranji; wa jieboh. Lâcin lâ tokalli
cake cheese Yet do not leave

el barnak bila jarra, wala el qomqom bila farqiey.
filtering stand nor (retort) without arrack.

N. Ana (aqoul lec el Haqq) bi ciðrat ma xarabt min
I from plenty (of) what I have drunk of

el faraqiey wa xarâb, baqiyat nâr fie miðdati:
arrack sherbet, has remained fire stomach

fa el'ân morâdi en axrab mowaiya.

now my wish (is) a sup of water.

M. Lâ! kalli yejiebou lec qadað min limonâda wa 'koΔ lec

let (them) goblet take

loquaimat selâða. Ya abouna Jarjes, e mâ tofanni
small mouthful salad. our father sing

lina xai* Δel waqt? (to us something now?)

G. Ya sei'idna, min ein toried yaṭlaṭ el seut, lemma
whence come forth sound (*nomin.*) when
el baṭn mel'ân? Teṭrif enna barmiel mel'an mâ
belly (is) full? Knowest barrel full not
yaṭunm xai°. M. Lâlâ, hêde mâ yemnaṭac qaṭ.
tinkle hinders at all.

G. Fa li ofanni iΔen ! B'ism illâh !
Let me sing then !

§ 10. TWO TRADESMEN.

M. Ahah! e mâ teqoum? eix' hêΔe eļ naŋas baŋd ʔolouŋ uļ
 does not arise? slumber out-coming
 xams? hel ente mar^a, (*woman?* ^aem rajol? *or man?*)
 e mâ texouf eļ xams? qoum! aqoul lec.

N. Lâ towâkiani. ElbârîH inni cont Tand Habiebi
Excuse me! The (day) past I was with my friend
(Saduiqi, SâEubi). Ecelna, xarabna, fariĦna wa
qaĦadna Tand el sofrâ (maĦida) ila' nuĦf il leil. Fa
we sat at the tray? (table) till midnight

^sana mâ jiet ilâ honâ, illa qarieb min el me^sΔena.
I not came hither, except near the calling to prayer.

M. Melieħ jiddan. El bâriħ baġaltom bi sebab eġ xarâb,
Very good. Yesterday ye idled by cause of drink

wa el yeum tebʿalou bi sebaḅ eḷ naum. Bainama ente
 to-day ye idle sleep. While thou
 hēceΔe baʿʿal, mánou yaʿmel xoflec? mánou
 so an idler whó does thy business? whó
 yaḥcom dârac? e mâ lec marʿa wa aulâd? mánou
 governs thy house? a woman (*wife*).

yecsihom? mánou yoʿʿumhom? N. Ah! Rabbona
 clothes them? whó feeds them? our Lord

ceriem, wa hou el modabbir. Hel yomcin yanse'
 (is) generous he is the director. can he forget

kalâyiḡoh? M. E fa mâ qâl fil citêb il ʿaziez:
 his creatures? Hath he not said in the book precious,

"Iʿmel, wa ana osêʿudac?" N. Maʿqoul. Lécin
 Act and I will aid thee? Wisely said.

eix' aʿmel? Ana ʿoul el esbouʿ fil xofl, wa teʿabi biḷ
 I, length of week business, my toil (is)

ziyâda. ʿomm, e mâ esteḥuqq en eʿkoΔ liya yeum, li
 in excess. do not I deserve to take for me a day,

afraḥ fieḥ wa eʿcol wa axrab maʿ el aʿḥâb?
 that I may rejoice in it . . . companions.

M. ʿadaqt: xoflec wa teʿabec - ceḥier.

Thou art right: thy business and toil (is) too much.

Yâ mescien, ceif yomcin taʿbor ʿala hêΔe colloḥ? Min
 O unhappy! how canst thou endure against all this? Of

el ʿabâḥ teḡoum baʿd ʿolouʿ eḷ xams: baʿd fasl
 a morning thou risest after sunrise: after washing

el wejh wa el yedain, texrab el qahwe.

Baʔdoh, terouh lil hânout (doccên). (to the shop.)

Tʔoulima teqʔod honêc, texouf el nâs wa toʔâhub
As long as thou sittest there, companiest

(maʔ)hom. TeʔkoΔ darâhim min hêΔe wa min heΔêc.

Wagt el lohr teʔcol wa texrab melieh. Baʔd el
ʔaʔr tefloq wa teqfol el doccên; wa
afternoon fastenest and padlockest the shop

lemma yexoufouc ʔehl dârec ʔala ʔatebet il bâb,
when see thee thy household at threshold

yoħður lec el maʔida (sofra *Alep.*), ʔalaihe el ʔecl,
get ready table, upon it food,

kamse sitte jonous; teʔcol wa texrab maʔ jemâʔatec ʔecl
five six kinds thy company food

ʔaiyibe, wa bil mehl. Waʔemma hêΔe colloh teʔab!
nice and at leisure. But all this (is) toil.

N. Ente taħħac ʔalaiya. M. Lâ: bel etecellem bil haqq.

N. Ana ʔârif ennec tetecellem biħ ħaħc. (speakest in ridicule).

Lêcin aʔterif lec el haqq; hêΔe el solouc elleΔi ente qoltoħ
I confess truth procedure

Δel waqt, inni moteʔawwad ʔalaihi. Waʔemma, bima
verily, I *am* used to it. But when

etelâqa ana maʔ el aʔħâb, fa iΔΔêc innena neʔcol, nexrab
I meet with comrades, then verily we eat, drink,
wa nenbâsiʔ bi faraħ aʔgam.
and relax ourselves with mighty joy.

M. Eix' hêΔe el faraḥ el aṭṭam? qoum! wâḥud yesteⁿ nec
 What is this mighty joy? Arise! some one awaits thee
 ṭala'l doccên, wa morâdoh(en) yaxteri minnec jouk.
 at the shop, his wish (is) to buy woollen cloth.
 Teṭâl, cêlimoh. Come and talk to him.

N. Yaṣuḥḥ. Yâ walad, jieb liya ḥawâyiji.*
 It is right. Boy! bring me my clothes.

P. Eix' min ḥawâyij? N. Aṭṭuini qamieja (qamieṣa)
 What sort of clothes? Give me (camicia) a shirt
 nâqiya, wa qonbâz diemey min dâkil il ṣandouq.
 clean gown *futaine* (dimity-fustian).

Ṣarwâli min jouk wa ṣadrieyati wa barnousi honâ ṭala'l
 My trowsers my waistcoat hooded cloak
 ḥabl. Ein eḷ tarbaux wa eḷ xâxe?
 rope. Where is the red cap and muslin (turban)?

P. Coll xai^z [wâjid] ḥâḏur. Hêhona el jawârieb.
 Everything (ready) Here (are) stockings.
 E taṭlob xai^z fairahe? Dost thou demand anything else?

N. Aṭṭuini el ḥuzêm, wa el jezm el jadieda.
 Give me belt boots new.

P. 'Koahe: wa houheΔe maḥrama. E teṭtêj zod
 Take it: lo here a kerchief. Needest thou more
 (ezyad?) N. Lâ: jieb el ma^z, li afsil wejhi.

P. Fiḷ sêṭa. Yestê nec eḷ rajol. (The man awaits thee).

* Ḥawâyij, *necessaries*, is used for one's *baggage*, also for *clothes*.

§ 11. CLOTHIER AND HIS CUSTOMER.

N. E mâ naxrab el qahwe, ana wa ente, qablama nerouH ?

M. Ah ! daT nerouH bila xarb el qahwe. E mâ naxraboh fil
doccên ? N. Yomcin. Lâcin morâdi naxrab honâ.

M. Ana xarabtoH min el ʿabâH : hel ente teHsobni ʿâyiman ?

N. RouH, 'koΔ el miftêH wa imxi qoddâm, li tefteH eġ doccên.

P. Ana râyiH. N. Wa naĤna warâc. M. Ilbis qabâ-c.*
I (am) going. We behind thee. Put on thy robe.

N. Hel ilbis ellêΔi bil farwa ? M. Ceif lec Ĥâje bil farwa ?
that which fur ? need of fur ?

El yeum, eġ sokouna ceĥiere. 'KoΔ lec ĤêΔih el kafiefe.

N. Bism Illâh ! narouH. P. Selâm Talaic, ya seiyyidi.

Q. Talaic eġ selâm. El têtjir e fa marieΔ ? waʿilla fâyiḅ ?
Is the merchant sick ? or absent ?

P. Lâ ! hou ĤêΔe jâyi warâya.
here he is, coming behind me.

Q. Ceif jâyi ? Ana qâTud honâ Tala el qahwe fie istingâroh
How coming ? I (am) sitting in expectation of him
min miqdar sêttein. Hel yefteH coll yeum ĤêceΔe ?

P. Lâ. Râsoh, ĤêΔih el leile, cên youjaToh xaiʿen ; Tala
His head, last night, pained him somewhat
xân (min xân) ĤêΔe, mâ jiena Tala 'l Tâda. Hou ĤêΔe
jâyi. Ana e fa mâ qolt lec ?

* *De Braine*. Perhaps it is Algerine, in this sense.

N. Lâ towâkiani. Ana marieĀ xai'en, wa raqadt li hêde el waqt. Q. SuĤĤatec ! lêcin yomein etĤabtec biĤ ziyâda. Thy health ! but possibly I tired thee

N. Lâ ! *biĤ kilâf* (bel) ana hou elléΔi moĤĤub Ĥalaic, wa'emma on the contrary, it is I that (am) tiresome to thee, but ente istênaitni zemân. thou hast waited for me a (long) time.

Q. Ah ! lâ ictirâθ minnoh ; (mâ obâli). Ente teĤrif, enna (there is) no concern ; I do not mind. knowest, that Ĥuidi qarieb ; wa morâdi e'kod minnêc jouk, bihi my festival (birthday) I wish to take with which aĤmel qabâ. N. AĤmar ? wa'illa arjawân ? I (may) make Red ? or purple.

Q. Arjawân. N. Hou Ĥandi. Ya Ĥâli ! jieb basĤat jouk el It is with me. Ali ! bring a strip of arjawân. Eix' taqoul fie hêde el jouk ? E' mâ hou melieĤ ? Lau cên dort el mediena, mâ tolâqi miĤliho. If you had gone round the city, you meet not its like.

Q. Melieh ! qadd eix' eĤ ΔirâĤ ? N. Bi sitte riyâlât. how much the ell ? At six dollars.

Q. Eix' hêΔe el celâm ? teĤsobni faxieman bi coll xai', What is this saying ? countest me simpleton ce'inna ana fie Ĥömri mâ xoĤt jouk, illa hêΔe ? Wa as if I in my life never saw cloth but this ? hêΔe el jouk bi sittet riyâlât eĤ ΔirâĤ !

- N. Θ emenoh hêce Δ e, yâ seiyyidi. I Δ e aradt tê[°]ko Δ oh, 'ko Δ oh :
awemâ (*or not*) te[°]co Δ oh ? kalliehi. Bil Haqq, mâ tolâqi
fil mediena collihe jouk mi θ l hê Δ e. \S oufoh (*its wool*)
mi θ l Harier, wa launoh zêhi. Ah ! mă a \bar isen el qabâ,
like silk its hue gay. how handsome the robe
elléti te \bar malhe minnoh ! (which you will make of it.)
- Q. \S a \bar hui \bar h, el jouk melie \bar h ; lécin el Θ emen fâli.
- N. Coll xai[°] ya \bar riz seumato \bar h. (See Boethor, Valoir.)
maintains ? its valuation (*claims, gets its price* ?)
Youjad fil bâzêr jouk bi riyâlain, wa youjad bi sitte riyâlât.
- Q. Na \bar am : lâcin â \bar elic a \bar isen min hê Δ e. . . . (better than.)
- N. \S addiqni, au \bar tâ min jouki hê Δ e.
Believe me, it is inferior to this *my* cloth.
- Q. E toried te[°]ko Δ lec kamse riyâlât ? (wilt thou take—)
- N. Lâ kamse : li[°]enni xaraitoh (ixteraitoh) bi ec \bar ar.
- Q. Mâ ya \bar h \bar têj tot \bar tub rou \bar fiac, wala ana rou \bar hui. Akir
needs not, I tire thy spirit, nor I the end, last
el celâm, o \bar t \bar tui lec kamse riyâlât. I Δ e cont toried,
'ko Δ el darâhim. Incên mâ toried, fa ofettix liya
wâ \bar hud fairac, yos \bar tufni bi \bar âj \bar eti.
some one other than thee, will aid me in my affair.
- N. \bar Tala kâturac. Ya tera' to \bar hsin [°]emrec !
At thy pleasure. I hope, wilt well-manage
- Q. Leix' te \bar mel ma \bar tya hêce Δ e ? bil Haqq, ente \bar Tammâ \bar t.
Why actest with me thus ? In truth covetous.

N. Tase toried hedieya minni; fa 'koΔ lec el jouk bila θemen.
Perhaps a present the cloth without price.

Q. Lâ : bi darâhimi mâ tofîtuini ieyâho; fa keif hêΔe hedieya?
for my money thou givest it not; is this a present?

N. Baiî hêΔe el jouk bi kamse riyâlât, e fa hou bi darâhim?
To sell this cloth for five dollars, is that for money?

Tala dieni, ixteraïtoh ana fi zemân il sêbiq bi kamse
On my faith, I bought it myself in former time for five
riyâlât: walâcin li'enna ente zebouni, wa Sabart Talaiya
dollars, but because my customer, waitedst
hêceΔe min bocra, 'koΔoh bi kamse wa nuṣf.

Q. Tala Δimmeti mâ yeswa (*is not worth*) xai^s ecθar min el
kamse; wa^semma ezied lec el nuṣf.

N. Cem toried min el eΔrâî? Q. Kamset eΔrâî. Qies melieî.
How many ells wishest thou? Measure (it)

N. Xouf! inni qistohe temâma; kamse. Iqîtaî, ya walad,
See! I have measured it Cut, O boy!

honâ, wa uṭwiehe: wa jemieî el θemen hou sebîa
here, fold it: the whole of the price is

wa tuxrien riyâl wa nuṣf riyâle Talaiya, yâ seiyyidi.

Q. Taiyib; fa 'koΔ el foroux. N. Kâṭurac Talaiya.

§ 12. WITH A TAILOR.

Q. Morâdi, en tofaṣṣul wa tokayyiî liya hêΔih el jouka.
I wish you to cut out and sew for me this cloth.

Lâcin lêzim en teqieshê, wa tenzor imma yettefiq
 But you must measure it, and look whether fits
 miqdârhê li qâmeti. B. Cem min el earoî tejieb liya?
 its size to my stature. How many ells bringest ?

Q. Arbat earoî. B. Sadaqt. 'Emma mâ yecfie qaî.

Q. Qadd eix' taîlob fauq min hêae? How much...above this?

B. Aîouz ezyad nuşf airât. (I need more than $\frac{1}{2}$ ell.)

Q. Wa îandi airât cêmil. (a whole ell.) Æomm inna eix'
 têko∆ ente îala hêaih el ciswa? (for this garment.)

B. Mâ aqdir aîlob aqall min kamse wa arbaîuin fuîîa.
 I cannot ask less than 5 and 40 silver.

Q. Saîî el 'emr; fa abîaθ lec bi yed kâdimi el nuşf airât el
 All right I send my servant

nâqîs. E toried o'weddi lec aiîan ciswati el îatieqa,
 deficient I hand to thee my old garment

lecei îala miθlihê teîmel el jadieda?

B. Lâ yaîîtêj: aîrif qiyâsec: wa ofaîsul lec libs aîsen min
 Is not needed: thy measure: cut out a dress

hêae. Lêcin aqoulec:—Fie îömri ana mâ kayyaîî
 But I tell thee: In my life I never sewed

arkaî minnoh. Wa el colfa,* e fa toîîuihe liyâ? waîilla
 a cheaper than it. trimming (?) givest it? or

aîöîîthe min îandi, wa teroddhe liya baîdoh.

shall I put it from my own, and thou repay it . . . ?

* Additional materials,—*superfluity*.

Q. Wa eix' hêΔe el colfa zod (biḷ ziyâda)?

B. E mâ teṭrif, ennoh minxân eḷ sejâf lâ bodd min ṭelêṭ
knowest not, that for the flounce, no escape from 3

eΔroṭ aṭlas, bi farxain el Δirâṭ: hom sitte loroux: fa
ells of satin, at 2 piastres an ell: six piastres:

eḷ ezrâr wa el qaiṭân farx: hêΔe sebṭa: wa el ḥarier
buttons laces, (loops) seven silk

robṭ farx: iΔen, colloḥ sebṭa loroux wa robṭ. (7¼.)

Q. Mâ kammant qaṭ hêΔe el tekmién: waʿinni ḥasebt, en
I never estimated estimate: but I counted to

oṭṭui lec, maṭada el jouk, kamse wa arbaṭuin fuḌḌa,
give thee, beside the cloth, five forty

wa terodd liya el ciswe cémile mocemmale.

you give back to me the garment complete, finished.

B. Lâ yomcin. Fauq teṭabi wa cirâya, fa hel aṭṭui lec
Above my toil wages, I give thee

aiḌan sebṭa ṭemâniya loroux? Ente mâ tazonnoh wala
also 7 or 8 piastres? Thou dost not think it, nor

ṭoriedoh minni. (wish it from me.)

Q. Hel min el lêzim, en teḥöṭṭ eḷ sejâf? (to put the flounce.)

B. Eiwa lêzim: lâ bodd minnoh. Wa min farwa, fa cên
Yes, necessary: no escape from it. And of fur

aṭman minnoh min aṭlas, in ʿâr melieḥ wa jemiel.
more costly of it than satin, if it were good

Eix' toried minni, ya seiyyidi.

- Q. Aḥsen en teḥōṭṭ el aṭlas, wa ma qolt liya tewa (*just now*). Fa arodd lec el ḡeman. (I will repay the cost.)
- B. Ana bi kidmatec (*at thy service*). Wa maṭ el selâme.

§ 13. A STATIONER WITH A PAPER MERCHANT.

- A. Selâm ṭalaic, yâ kawâja ! (O sir!)
- B. Ṭalaic eḷ selâm, ya seiḡidi eḷ xeik ! (*sheikh*.)
- A. Ṭandac xai^c cêfiṭ (waraq)? B. Ṭandi.
- A. Qadd eix' el corrâs ?
How much the (quire—De Br.)
- B. Onḡor el cêfiṭ qabla, wa baṭdoh etecellem.
Look at the paper first, and afterwards I will speak.
- A. MelieḤ : Full eḷ ṣōrra. B. HêΔe hou el cêḡiṭ : e mâ
Good ! untie the bundle. This is the paper :
hou Ḥasen ? A. Maṭfloum, jamiel : fa eix' ṭala el corrâs ?
- B. Ḥoṭṭ liya micḡa wa ṭaxara ṣoroux, wa 'koΔ lec ḡelâḡa
wa sittien corrâs. (110 *piastres*, 63 *quires*.)
- A. Mâ yaṣuḤḤ hêceΔe : bel li neterâbaṭ awwalan ṭala coll
It is not well thus : but rather let us covenant first about each
rizma, ḡomm baṭdoh etefecceṛ cêm wâḤuda e^ckod minhe.
packet, afterwards I will consider how many I take.
- B. Ṭala kâṭurac : iΔen, toṭṭuini farxain ṭala' el corrâs : fa
tejid ṭaxara fie colli rizma. (you will find 10 in . . .)

- A. Mâ yaĥtemil : wa hou ʿudd ĥusêbec eġ sêbiq, bil collieya.
It is inadmissible against thy former reckoning, entirely.
Ĥala ġanni, farx wâĥud ecĥar minma testeĥuqq.
In my opinion, a single piastre (is) more than it deserves.
- B. Lâ : faʿemma mâ yokalliġni : bel ras mâloh ecĥar min el
No : but it does not clear me cost price is more than the
farx el wâĥud. Oĥsob ente, qadd eix tocellif
single piastre. Compute thyself, how much it cost
min Bepdiqieya ila honâ.
from Venice to this place.
- A. Ente taĥrif, fa ʿente teĥtebir resmâlac : lêcin mâ Ĥalaiya,
knowest considerest : but it does not rest on me,
en etedâkal fie ʿemarak : ana el xâri. Iʿe aradt
that I meddle in thy affair: I(am)the buyer. If thou wish
tebieĥ, fa bieĥ liya. Iʿe lem toried, fa qoul liya :
“Yonĥum Allâh!” Fa eʿkoʿ kamse rizem, fie coll
rizma Ĥaxara cerâries ; wa oĥĤuic ĥemânien farx.
- B. Bil Ĥaqq, ente mâ, ĥômrec, xoft cêfiĤ aĤsen min hêʿe.
- A. Mâ raʿeit aĤsen : ʿaĤuiĤ : lêcin xoft cêĥier miĥloh. In
xaʿ ʿllâh, yeji liya eġ naĤĥ elleʿi ĵâ liya min fairoh.
- B. ʿKoʿ lec aiʿan kamse rizem. (take 5 packets more.)
- A. Lâ : hêʿe yecfi liya. Baĥdama estenfiĥ minnoh, wa yeji
liya el folous, eji lec marra ʿokraʿ. ʿel weqt mâ baqi
Ĥandi darâhim bil cefâya. Lâ : wa dieni!
remains not . . . money . . . by my faith!

B. Mâ obâli. (Mâ ṭalaiya. Mâ ṭala bâli.) aṣbor ṭalaic.

I do not care. (It is not on my mind.) I wait for thee.

A. Fa cem xehr taṣbor? B. Aṣbor ṭalaic xehrain.
how many months wilt wait? 2 months.

A. E'koΔ, incên taṣbor sittet axhor. (if . . . 6 months.)

B. Sittet axhor! eix' min el celâm hou hêΔe?

A. Lêcin mâ okalliṣ nefsî fie xehrain. Min ein ajieb el
But I do not clear myself in 2 months. Whence

ṯemanien riyâl el okra'? El mablaṣ mâ hou min el
the 80 other dollars? The sum is not (a matter) to be

mostehên. Lâlâ! Mâ yomein; Aqall ma yecoun,
made light of. It cannot be; the least that. . .

aṭlob ṯelêṯ axhor. B. Ismaṭ liya. Aqoul lec ṭarieq
e'kar, aḥsen min hêΔe. Aqsiṭ ma bainana, wa ente
another way, Apportion what is between us

toufieni el dain bil qosouṭ. A. Fa ceif yaṣlaḥ bainana?
shall pay me instalments. shall it be settled

B. Aqoul lec. Ente ṣaḥub doccên, wa mâ yeji lec el darâhim
master of a shop, comes money

daṭṭa wâḥuda, bel qalielan qalielan, ṭala qadar el baiṭ
single stroke, little by little, according to sale

wa el xira'. Emma, li'en noshil ṭalaina el ṭarieq,
and purchase. But, for that we may ease to us the way,

li naqsiṭ el ṯemanien riyâl, ḥaqq el kamṣe rizem el
let us distribute the 80 dollars (due to) the 5 packets

θêniya, tala θemâniya farx coll el jomfa: wa baîd
 xehrain wa nuṣf fa lâ yabqa liya fandec xai*. El
 foroux el θemânien el oula', fa tedfaṯhe hêḍih el sêfa.
 Eix' tegoul fie hêḍe? A. MelieḤ.

§ 14. SPECIMEN OF PROSE WITH FEW VERBS.

TeḤt jins. el 'ibl toujad nauṯân; cilê-homa
 Under the genus of Camels are found 2 kinds; each of the two
 ceriem el Tabat, tazûim el naṯ li soccên barriyat
 generous in stamp, immense of utility, dwellers desert
 Afriegieya, wa bilâd el Farab wa fairahe min el bilâd elleti
 of Africa country Arabs others than it of districts which
 teḤt kaṯṯ el Seraṯân. Fa eḥad homa el Dohêmij, — wa
 under line Cancer. one of the two Bactrian Camel
 hou ḍou senâmain. Fa el eḥkar el Jemal,—fa hou ḍou
 two humps other Camel endowed with
 senâm wâḥud, wa aṯzam qouwaten min el Dohêmij, wa
 one hump mightier in strength than
 ecḥer wojoudan minnoh.
 more abundant in existence than he.

Wa lil Jemal ra's ṯafier biḥ nesebat ila tuḡm joḥḥetoh,
 camel has head small in proportion to great size carcass
 wa oḍnân qaṣuirâtên, wa tönq ṯawiel, monḥani. Wa
 two ears short neck long flexible.

irtifâtoḥ ila ʿirwat senâmoh naḥōu sitt aqdâm wa nuṣf.
elevation to top hump about six feet half.

Wa laun wabaroh, fie qorb min el senâm, qâtim; wa fie
hue shag in neighbourhood of dull, dim;

sê'ir jismoh, launoh ce'inna Ḥömra kafiefe. Wa liho
rest body as if red light. he has

ʿenab ʿawiel wa manâsim mofarʿaḥa monxiqqa; walecinnehê
tail long pad-feet distended split and yet they (are)

fair monfâsula. Wa fie seqoh toujad sitt ʿöqad. Wa liho
not separated. his leg are found six knots.

miʿda kâmise, fair el miʿd el arbaʿ, elleti hie li coll¹
a stomach fifth without stomachs four which are to every

Ḥaiwân mojtirr. Wa hou ʿabour ʿala 'l ʿaṭx wa el jouʿ,
animal ruminant. he is patient against thirst hunger

wa ʿala raft el aʿbâ el ʿeqiele seiran serieʿan fie
lifting (carrying) packages heavy a march swift in

sefarât ʿawiele.

journeys long.

§ 15. NEWSPAPER EXTRACTS.

1. Qad zaḥerat Ḥarieqa fil xehr il mâḷu fie
Already appeared a conflagration in the month past in
Ezmier; wa bil rafm ʿan mobâdarat il Ḥöcouma li
Smyrna, and in spite of the hastening of the Government to
uʿṭâiḥe, uḥteraḡ biḥe mi'ya wa kamsoun doccên wa
extinguish it, was burnt by it 100 and 50 shop and

baṭḤ maḤallêṭ. Wa ceḍêlic fiḡ xehr il
several places (blocks of houses). And likewise in the month
mâḤu qad ixteddat el ṭawâṣuf fie xoṭout
past became intense the gales (storms) on the coasts of
Rôdos; fa ḍehib bi ʿeṯ'rihê baṭḤ eḡ seḤayin.
Rhodes; vanished in their track a portion of the ships.

2. ṢaḤuifa fie Filadelfia axherat, naqlan
A (newspaper) sheet in has published by transcript
ṭan morêsela waradat ileihe, Ḥusêb
from a correspondence (which) arrived to it a computation of
eḡ ḍehib el leḍi karaj min Cêlifornia wa Austrâlia bi moddat
the gold which came forth from the space of
il ṭaxar senien il ʿekiera: fa cên sebaṭ miʿya milyaun franc.
the ten years last and it was 7 100 million

3. El Matjar. Jamieṭ el aṣṇâf, wa el esṭâr
Commerce. All descriptions (of articles), and the rates
ṭala Ḥâlihe, lem tofraḡ xaiʿen ṭan el esbouṭ
according to their condition; did not differ at all from week
ul mâḤu; wa lâsieyima woḡouf el Ḥarace bi sebaḡ
past especially the stoppage of movement (*is*) by cause
il amṭâr il fazierat, el leti hebaṭat fie Ḥêḍe el esbouṭ.
of the rains copious which have fallen in this week.

4. Uṭlân. Narjou el baṭḤ min el moxtericien, el leḍien
A notice. We entreat that part of the subscribers who
lilʿên lem yadfaṭou ṯemen el jornâl ṭan Ḥêḍe el ṭâm,
hitherto have not paid the price of the journal (*for*) this year,

en yobâdirou bi uisâl ∆êlic; li'ennoh qad fât el
 that they hasten to present it; because already is passed the
 waqt el moṭayyan liḏ dafṭ.
 time appointed for paying.

5. Inna el vâpour el Fransêwi *Seyyid-Nous*, Tarrafnâcom
 As to the steamboat French we informed you
 Tannoh sêbican, enna sêḥuboh vâpour e^ḥkar; li'enna
 concerning it formerly that (is) towing it (*nom.*) another because
 ʔêletoh cênet teṭaṭṭalat. Omma fehemna min qabiṭânoh,
 its engine was disabled. Next we learned from its captain
 ennehom ʔallaḥouhe, wa ʔâr bihi el cefâya liḏ
 that they have mended it, is become sufficiency (ability) for
 sefar. Fa sêfar nehêr eḏ sebet el mâḏu.
 the voyage. it set off the day of Saturday past.

6. Sêḥat el ḥôboub motenaxxiṭa jiddan, wa qad taṭâlet
 Area (Market) grain(s) active (lively) very have risen
 esṭâr el ḥunṭat il Muṣriey il tojjâriey min 32 ila 33 el
 the rates of wheat Egyptian mercantile from to
 ceile. El ḥarier qaliel, lecinnoh râyij:
 measure (tub). silk (is) scarce, but it (is) selling-fast
 el beladiy min 170 ila 190 el oqqa. El mânifâtoura, lem
 native ounce. manufacture did
 tezel esṭârhe motemessece, maṭ ennoh lem yezel el
 not cease its rates holding fast, although ceased not the (cargo)
 wârid mottâṣulan.
 arriving continuous (the arrival continued incessant.)

7. Marsiclia fie 4 Edâr. El zeit; Sâr Talaihi jomlet
 Marseilles on March. oil a number
 mabyoufât, wa lâsieyima li Sâboun. El simsin motenaxxiṭ
 of purchases especially for soap. sesame lively
 jiddan, wa inbât minnoh jânib faẓuim: wa qad taṭâlet
 is sold extent (quantity) have risen
 esfâroh. Fa hie bi suṭr 60.
 its rates. it (is) at rate

8. Janâb Adâbizêdeh xaraṭ bi ṭamel xarâcet
 His honour has begun to make a partnership
 cerkânet fazl, moqassem resmâlhe ṭala 500
 of a factory of spinning, being divided its capital over
 sehman, wa collⁱ sehm 2000 farxan. Wa ibtedaḥ
 lots (shares) every lot piastres. was begun the
 ictitêb el esmâ. Wa hêlih el xarâce lâ taqbal
 enrolment of the names. this partnership does not accept
 xarieqan fair mostenṭun fie Damaxq. Wa el cerkâna tedour
 a partner except domiciled the factory is seeking
 ṭala el mây.
 after water.

9. Jelêlet melicet Ingilterra qad kaṭabat fie Allemânia
 Majesty queen of England had betrothed in Germany
 uḥda' binâthe li 'emier Hesse Darmstad; wa el Lôrd
 one of her daughters prince
 Palmerston ḥaḏar li Bâries, wa isteqâm bihe arbaṭ wa
 was present at Paris, (pop.) stayed there 4
 ṭuxrien sêṭa bi moḥâdaṭêṭ ceṭiera.
 20 hours in interviews many.

10. Veniesia wa nawâḥuihe qad woḏuḥat biḷ taḥṣuinât
 Venetia its precincts are placed fortifications
 il metiene, waʿin tecon lem tazher ṭala eḷ Numsê
 substantial, although has not appeared to Austria
 hiʿyat Ħarb fie Itâlia.
 a case of war *against* Italy.

11. Sardenia ʿellafat jaixain, el wâḥud ittêjah li
 has made up two armies; the one fronts to
 nâḥuyat el Mincio bi riʿêset el jinerâl Marmora, wa eḷ ḡêni li
 the side (frontier) headship general the second
 nâḥuyat el Bô bi riyêset Cialdini wa jinerâlain fairoh.
 the Po two generals beside him.

Wa qad ʿomirat kamset Ṭaxara firqa min jonoud, el mo-Ĥâfazat
 are under command 15 detachment troops National
 el ʿehlieya, biḷ tewejjoh ila marâciz maktelifa.
 Guard to front centres (sites) diverse.

12. Beirout. Mesê el kâmis el mâḏu, qad istedṭaʿ Ĥaḏrat
 Evening of Thursday past invited (*nom.*)
 Ṣâḥub eḷ daula Fouâd Bâxâ janâb maʿmourie
 owner? of lordship their honours (*accus.*) the legation
 wa qanâṣul jenerâlieyat eḷ dowal il fakiema lil Ṭaxâ. Wa
 Consuls General of the Great Powers to supper.
 cênet waliema Ĥâfila. Qaḏouhe bi collⁱ sorourⁱⁿ.
 banquet fully-attended. They ended it with all joy.

13. Wa qad Ṭayyanat daulatoh nehêr el iḡnain
 appointed his lordship (*nom.*) (*accus.*) Monday

wa nehêr el *kamies* min coll¹ esbou^t li mowâjahet ro^sosê el

Thursday of every week to meet the chiefs of the

milel wa a^sHâb el ma^sâli^h wa e^l da^fâwi. Wa se-yetexarra-

sects men of business causes. they will be

foun ledaihi min e^l sê^tat i^l sê^dise fiatte' e^l sê^tat i^l

honoured (with interview) hour sixth until

têsî^ta: wa yadkoloun bi moujib i^l noumerô el leti

ninth they will enter by virtue of the *numero* which

to^tTâ lihom Tala el bâb.

will be given to them at the door.

14. Risêle min Marsielia fie 28 el mâ^lu to^tlin enna el

A dispatch from Marseilles of the past notifies that

fier el tâmm fie Franse ittejih ila hedou min jihat

general opinion France turns its eye to tranquillity in respect

netiejet moqâbalet Varsouviâ: wa 'enna hê^dih

to the result of the personal meeting at Warsaw

el moqâbala intehet fie 26 e^l xehr; wa enna el u^tlânât e^l

was ended VIII. of the month the notices

siyêsieya mo^tumina.

political (are) confident.

15. E^l tejrieda el Fransêwieya fie Côxin Suin qad

expedition French Cochîn China

temellecet fie 13 Niesên Tala mediena Mietou. Fa

had possession on the 13th April of the city

cênet lihe mercezen metienan.

it (*the city*) was to it (*the expedition*) for a firm centre.

16. Qad cotib min mediena Londrâ, enna el Lôrd Jôn
Had been written from city London,

Rousel, nâgur kârijieyat Ingilterra, qâl fie uĤida' jilsêt
overseer of foreign affairs said in one of the sessions

majlis el Tômoum, ennoh lâ yara', wala
of the Assembly of Commons that he does not see not even
min jihe wâĤuda, kaĤaran, yakxi minnoh Ĥala eġ ōlĤ
from any side (any) danger from which he fears for the peace
el Ĥâmm maĤ Ingilterra. Fa'inna lâ mesiele, Ĥanhe
general with In fact (there is) no question from which
yomein en yenjim el kaĤar.
it is possible that danger may arise.

17. Risêle min Corfou, uĤida el jezêyir eġ sebĤ, aĤlanat

A dispatch one of the seven islands has notified

bi intixâb qutêl bain 'ehêli el mediena
outburst combat between the families (population) of the city
wa Ĥasêcir el mo-Ĥâfazat il Ingliezieya; aĤhib
and the soldiers of the guard (garrison) English; in which
bihi Ĥuxroun jerieĤan min el farieqain. Wa âêlic fie 21 Eyâr.
came off 20 wounded from the two parties. May.

18. El akbâr el 'ekiera. Akbâr Tourien toĤlin, enna el
news last. News of Turin notify

jaix el IĤâliâni woĤuĤ Ĥala qadam iġ ōlĤ. Wa lâ raib
army is placed upon a footing of peace. no strife (*doubt*)
enna âêlic dalieĤ Ĥala nieyat jelêlet il melic Vietour
is a proof for the intention of the majesty of king

Ṭamânou^{el} Ṭala dawâm il ṢölĤ wa el selâm. Wa li hê^{Δe}
Emmanuel for continuance therefore

irtêĤat el efcâr min jihat Ĥarb fie IṬâlia.
gained repose (men's) thoughts in respect to war

19. Risêle min Tourin toĤlin, enna el Qônt Cêvour, nâzur
kârijieyat IṬâlia, qad waqaṭ fie Eyâr marieḏan. Ṭomm
foreign affairs fell in May sick. Next
tewâradat el akbâr bi izdiyâd marḏoh; Ĥatte'
kept arriving news (*nom.*) with increase of his disease until
akbarat risêle fie 6 Ĥazierân, ennoh qad teweffa' fie
reported a letter (*nom.*) June departed in the
ṬabâĤ ^{Δêlic} el yeum.
morning of that day.

20. Inna mausim el aflâl jâiyid fie coll' mecên.
season (crop) produce (is) excellent in every place.

Wa el ma^ṣmoul, enna eṣfâr el ĤunṬa se-tecoun bi rakâ
the thing hoped (is) that rates of wheat will be in cheapness
ṭazuim, lem tentezuroh bilâdona fi
vast, which has not seen? our country (*nom.*) in
senien il ^ṭekiera.
the last years.

21. Ce ^{Δêlic} mausim el Ĥarier jaiyid: innama el xarâniq,
So too the season of silk only? cocoons
eṣfârhe el^ṭên bi Ṭain il nozoul; wa hie min suṭr 20 ila 23 el
at present crisis of decline rate
oqqa. Wa el Ĥarier el beladiey 210.
ounce. native

22. Lâ yokfa', enna el Qônt Cêvour qad teweffa' fie 6
It is no secret, that Count departed life

Hazierân bil sêfat il sêbiṭa min el Ṣabâḥ fie mediena Tourin.
June hour 7 morning

Wa li hêḍih el moṣuibat il mow'ellima qad istafraqat Iṭalia
at this affliction painful is plunged

bi'esrihê bi aṯwâb el Hudâd, el leḍi bihi xâreche
in entirety in garments of mourning wherein shares with her

baqyat el xoṯoub aiḏan: li'enna faqd (foqoud) hêḍe el
the rest of the peoples also because the loss of this great

ṭazuim qad 'eṯṯar fie coll il qoloub; Ḥatte' inna aṯdâ
(man) has made a print on all hearts; so that verily the foes of

ittiḤâd Iṭâlia nefsehom aḡherou el 'eseḥ, bil ixtirêc
the union of Italy themselves displayed sorrow in partnership

maṯ benie' waṯanhom, ṭala faqd ḍêlic el xehim.
with the sons of their home at the loss of this energetic (man).

El'ên yaṯrif 'ehl el ṬöṢr miqdâr
Now knows the people (*nom.*) of the age the scale (*accus.*)

faḏloh wa semou himmetoh bi teqaddom
of his merit and loftiness of his purpose by the progress of
bilâdoh: fa'inna cênet aḥcêroh el 'ekiera (wa hou ṭala
his country: and in fact were his last thoughts (while he (was)

firâx il nizêṯ) mottejihe li Ṣalâḥ bilâdoh wa
on the bed of agony) turned towards the good order of

ziyâdat nejâḤuhe.
the increase of its prosperity.

23. Majlis Vienna qad 'eeced uṭālet el
 Assembly of Vienna had confirmed prolongation of
 ṣōlḥ min jihat Iṭālia: fa wejh aṭmāloh ila el uṣlāḥāt
 peace on the side of aspect of its deeds (is) to reforms
 il mālieya, wa uṣlāḥ kalal bilād il Majār.
 financial and the reform of disorder of the country Magyars.

24. Inna daulat Fransê qadd aqarrat bi maṭrifat
 dynasty of France has avowed its acquaintance* with
 memleceṭ Iṭālia, cema axher ḍēlic ṣaḥuifat
 the kingdom of Italy, as has published (*acc.*) newspaper
 el Patrie wa el Mōnitour. [* *i.e.* has recognized.]
 (*nom.*) of

25. El gazetṭet el resmieya fie Vienna axherat qarāra
 gazette official has published a statement
 min nāḡur māliyat el Nimse, yoṭlim enna fayidat
 of the overseer of finance of Austria (which) notifies interest
 el qarḍ ul 'ehliey todfaṭ min baṭd Niesên bi ṭōmla(?) fuḍḍuiya.
 of the national debt shall be paid after April in coin silver.

26. Binâ'an ṭala 'emr Ḥaḍrat Ṣâḥub el naḡârat il jaliele,
 In pursuance of the order of oversight august
 qad modd firṭ min sile il telefrâf ila serâyâ el
 is extended a branch wire of telegraph palace of
 ma'mourieyat il mosteqilla, li'ejl il mokâbara maṭ el
 the Commission plenipotentiary communication
 Ḥöcoumet il senieya fie Damaxq bil mawâdd il resmieya.
 Government sublime on matters official.

27. E^sHad Tölemâ Prousia (Borussia) qad qaddam, ba^td el
One of the savans of Prussia has presented

ba^haθ, ila jam^tuyat el ma^târif fie Berlin, ^tadad
research to the Association of *Connaissances* the number
xo^töub il cor^tet il ^ser^tuiya. Fa qaddam el ma^tdal,
of the people of the terrestrial globe. average(?)

el le^ti a^tâ-h, bi milyâr wa mi^tyetein wa θemâniya wa
which he gave, 1000 million two hundred eight

θemânien milyeunan. θomma fiseb el anwâ^t el
eighty million. Then he computed the kinds (races)
insênieya bil inqusêm.
human separately.

28. U^tlân. No^tlin ila' el jomhour, enna el kawâjâ
A notice. We notify to the public the monsieur

Tabd Allâh Hasoun el bâri^t fie fenn il ta^swier bil
who excels in the art of delineating with
yed, wa el monfârid bil ittiqân hê^tih el ^tanâ^ta bi hê^tih
the hand the unique in the perfection of this profession

el bilâd,—moste^tudd li ^tamal collⁱ ma^tloub yoqaddam
(is) ready to perform every demand (which) is presented

liho min el ta^sâwier il maktelifa. Wa ce ^têlie, youjad
to him of drawings (paintings) diverse So too, is found
tandoh, te^tit el ^talab, tudda min el ta^sâwier il lâzima lil
under demand a number of drawings necessary

cenêyis wa lil boyout. Wa hou, tada tan ittiqân
churches houses. besides the perfection of his

ṣanâṭatoh, yabief bi suṭr rakuiṣ. Fa man arâd bi ṭalab
workmanship sells at a rate cheap. whoever wishes to demand
minnoh xai'en, li yaḥḏur ila mecteb
of him (any) thing let him present himself at the office
Ṣaḥuifatna.
of our paper.

29. Harieqat Tooley Street, el leti naxiyat fie Londra fie
The conflagration of which arose

22 Hazierân, cênet lem tezel motewâṣala(ten) li ḥadd 1
June did not cease continuing to the limit of 1st
Temouz fie ma bain arbaṭat eswâq, Haiḏoma* cênet ibtedat.
July between four streets where it had begun.

30. Marsielia fie 6 Temouz. Lâ axfâl ṭala el Harier. El
Marseilles on 6 July. No dealings in silk.

qarḏ el ṭoḥmâniey 77.
Ottoman loan

31. Inna ḥaḏrat ṣâḥub-el daula Dâoud Bâxâ, leilet el
arbaṭâ il mâḏuya, ejâb iltimês el kawâjâ Jarjis Madwar,
Wednesday accepted the entreaty of Mr. Georgius
fa xarraf menziloh lil ṭaxâ. Wa cênat leile zêhiya bil
honoured his dwelling supper. a night gay with
anwâr wa êlêt eḷ ṭarb : fa qaḏat daulatoh
lights instruments of emotion ended (it) his lordship (*nom.*)

* Haiḏoma, *wherever*, is classical; but Haiḏ, *where*. Catafago gives
Haiḏoma, *where*, which seems to be common, but less correct.

mesroura(ten) bi ma teqaddam lihe min el kadâmât.
delighted with what was presented to (it) of services.

32. Inna el zienat el leti Zârat fil Istênat el Talieya, bi
As to adornment which was in Sublime Place, on
forSâat el jolous el sefuid el homâyouniey, cênat
occasion of the sitting (on throne) happy imperial, it was
Tala fâya ma yecoun min el behjat, el leti azherathe
extremity of what may be of delight displayed
jemieŧ el ʿehêli min el milel il mokterifa fie jamieŧ xawârîŧ
all the families of the sects diverse in all the roads
el Istêna wa maĥallâthe wa nawâĥuihe dâkilan wa kârijan;
places precincts within without
Ĥatte' cên ranien el afrâĥ wa el sorour yowâSul el ʿefâq
so that echo (tinkle) of joys delight reached horizon
mokbiran bi afrâĥ el ʿommat, el leti lem yecon nauŧ min
declaring joys nation, which there was no kind of
meserrât, illa wa azheratoh bi ibtihêj Taquim.
joyfulness but it displayed it with mighty glee.

33. Nehêr el eʿĤad fie 7 Temouz, qad jaʿ ĤaĤrat ZâĤub el
The day of Sunday July came
daula Qabuŧân Bâxa ila menzil ĤaĤrat sefier daulat
Gate-holder Chief lodging ambassador
Ingilterra el fakiema, Sir Henry Bulwer; (el leaĭ uŧterâĥ
mighty (on whom supervened
marĤ lêzemoh el firâx;) lecei yeftâqid
illness (which) caused him to keep his bed) to inquire after

aḥwâl ṣuḥḥatoh min ladon ḥaḍrat il-^{al}ḥet il xâḥenīyat il
the state health on the part of personage regal

jeliela. *Emma ḥaḍrat el sefier fa cên mamnounan jiddan li
august. But ambassador obliged at

hê^{al} el iltifât il ṭazuim; wa terejja ḥaḍrat ṣâḥub el daula
attention besought

Qabuṭân Bâxâ, en yoqaddim texeccorâtoḥ wa mamnounīyatoh
present his thanks obligation

ila jânib il ṭarx il molouciey; cema rawâḥ morâsil
to the side of throne royal as narrated it a correspondent

min el Istênât il Ṭalieya ila jornâl Esmier.

from Sublime Place to journal Smyrna.

34. Aḥwâl Ameriece lem tezel bil irtibêc il ṭazuim
Circumstances of continued in entanglement vast

min jihet il ħarb bain el janoub wa el ximâl. Wa lil^{en}
in respect to the war south north. hitherto

lem yeterajjah el naṣr li e^{al}ḥad, wa leis siwa' el
did not preponderate victory there is nothing but

aḍrâr el jesiema lil farieqain, el leti laḥaq te^{al}ḥierohe
huge losses two parties of which has reached the impress

bi ecḥar aqsêm el cor^e, li sebab taṭṭuil il
to most parts of the globe by reason of the disabling of the

matêjir il moteṭalliqa maṭ tile el bilâd.

commerces connected with that country.

35. Maḥâcim Inglezieya. Inna el ħumâr, lâ yejib

Courts of Justice English. As for the ass, not behoves

en naḥqol ṭalaihi ecḥar min el insên. Wa liâêlic, teḥarracet
that we load on him more than therefore was stirred

fairat el ṭabaṭuiya Clark fie eḥad eswâq Londrà,
the zeal of the policeman in one of the streets of

Haiḥoma nazar ḥumâran mescienan, yaḥmil fauq
(Haiḥ, *where*) he saw an ass wretched (who) carries above his
ṭâqatoh ḥumlan ḥeqielan. Wa maṭ hêâe, fa cên ṣâḥuboh
strength load heavy. in spite of his owner

(el mosemma' William Abbot) sêciban ṭala hêâe el Haiwân
named pouring on this animal

el mescien wâbilan min el ḏarb il xadied ṭala raḥsoh wa
wretched a shower of beating violent on head

ṭuḏâmoh wa janboh wa jamieṭ jawâriḥ jessedoh; ḥatte' cên el
bones side all limbs of body until

damḥ yesiel minnoh min collⁱ mecên. Fa elqa' el qabḏ ṭala
blood streams place. he laid arrest

ṣâḥuboh Abbot; ḥomma meḥḥeloh ḥemâm el qâḏu.
his owner ; then submitted him in presence of magistrate.

Fa seḥeloh qâyilan :
he asked him saying :

(Qaḏu.) "Li mââe ḥeââeit hêâe el Haiwân?"
Why hast thou illused this animal?

(Abbot.) "Ceif tosemmi hêâe Haiwânan? wa hou
How dost thou name this an animal? and he is

ḥumâr; lâ ecḥar.
an ass; no more.

Q. "Wa azönn, enna el ecðar tewaħħoxan min el iðnain,

I think, that the greater in brutality of the two

leis hou el Ħumâr. Wa lêcin li mâΔe aujaħteho bi hêΔe
is not the ass. but why hast thou pained him on this

el miqdâr? Fa hêl bi hêΔih el wâsiħa yamxi ecðar?"

scale Will he by this means walk more?

A. "Lâ! bel biħ Ķudd, cên yanâm. Wa lêcin ana

No: on the contrary, he went to sleep. Yet I did

mâ aujaħtoħ."

not pain him.

Q. "Ente Δarabteho Ħala ra'soh wa Ħala ĦuΔâmoh,

Thou didst beat him on his head and bones

ħatte sêl eħ dam' min jirâħoh."

until streamed his wounds.

A. "Ah bâh! hêΔe leis bi xai' Ħala el Ħumâr. Fa 'inni

Ah bâh! this is nothing In fact I (am)

maujouħ ecðar minnoħ; li'enna imrâti waledat,

pained more than he; for my wife has given birth

wa lem taħad taqdir en taħmel Ħamelan, maħ enni

has not been longer able to do work although I (am)

bi ħâyat il uħtiyâj ila kidmethe.

in extreme need of her service.

Ħuinaiaïn teqaddam eħ Δabaħuiya, wa qâl:

Just then came forward the policeman, and said:

"Yâ moula'i? inna el Ħumâr, qaddamtoħ

master, as for the ass, I have presented him (brought

ila bâb il maħcema. Fa ʿin aradt en tefħaʿsoh,
 him) to the door of the Court. if thou wish to examine him,
 qoum bina, li nanzor bi eiy Ĥâle hou." Wa lil Ĥâl
 get up with us, that we see in what state he (is). instantly
 karaj el qâḏu Cenouces, maṭ cêtim sirrihi wa collⁱ
 went out the cadî Knox? with his secretary
 mowazguḥeihi li ziyârat il Ĥumâr il mescien, el leaⁱ cên
 his functionaries to visit the wretched ass, who was
 bil jehd yestaṭuiṭ el woqouf Ĥala qawâyimoh. Wa Ĥuinima
 scarcely able to stand on his legs. as soon as
 rajaṭōu li mecênihom, qâl el qâḏu ila el moxtéci
 they returned to their place the (man) complained
 Ĥalaihi: "Ente waḥx: fa ʿinnec bi collⁱ qasêwa wa
 against: Thou (art) a brute thou cruelty
 ṣaḏab ḏarabt hêa^e el Ĥaiwân el mescien. Fa aḥcom
 violence didst beat I judge
 Ĥaleic bil sijn xehran: wa eteʿessêf li ceuni
 against thee with prison for a month I regret at my being
 lem aqdir ejid lèc quṣâṣan aṭzam."
 unable to find a punishment greater.

Fa karaj el maḥcoum Ĥalaihi; wa hou yaqoul
 went out the (man) judged against he says
 motemarmiran: "El Ĥumâr mâ hou xaiʿ: wa maṭ hêa^e, fa
 grumbling is nothing for all that,
 ʿinni qad ḏarabt imrâti ècṡar; wa lem yoḥcèm
 I have beaten my wife no(thing) was judged

ṭalaiya, illa bi ṭemâniyat eiyâm fil sijn.”
against me, except with eight days in prison.

36. Yoqâl, enna el Ab el Moqaddas qad nâl ṣuḥḥatoḥ
It is said, Father Holy has obtained his health
eḷ tēm̄ma, wa mozmîṭ en yoḥâfuz ṭala siyâsetho, el leti
complete he is hastening to attend to his administration
etbaṭhe(?) li ḥadd elʿên.
to the limit of now.

37. Inna Ḥaḍrat Ṣâḥub eḷ seṭâda Ṭorya Bâxâ, moteṣarriḥ
his honour, lord of felicity, ruler, rector
el Qads eḷ xarief, qad qaddam li kidmat il
of Jerusalem the noble, has presented to the service of the
jonoud il xâhênieya baḥlain wa jawâdain; wa
troops regal two mules two steeds (chargers)
qob(b)ilet teqaddametoh hêḍih bi collⁱ maḥzouziy.
was accepted his present happiness.

38. Inna Ḥaḍrat Ṣâḥub eṭ daula wâli Ezmier, qad
governor of Smyrna
manaṭ Ṭabâṭat lazmat Armenieya, zaharat bil
has hindered printing poem? (which) appeared
moddat il ʿekiera bi tilc el mediena, b'ism “Eḷ Zêhra”
space of time latest in that city, with name
liʿenna cênet Ṭobiṭat bi doun istieʿḍên au rokṣa min el
it was printed without asking leave or permission
Ḥocouma.
government.

39. Nehêr el ê^sHad fie 11 Ab, Tand el sêfat il θêmina illa
 Sunday August hour 8th all but
 kamse daqâyiḡ, Hadaθat fie Ezmier rajfa qawieya min
 5 minutes occurred Smyrna shock strong
 zelzelet il ^serĠ.
 quake earth.

40. Cotib min Eidien el celâm el^sêti :—Inna el eθmâr
 Was written discourse following fruits (crop)
 el tien tesquṭ min el afṣân dâyman : wa qad qiel, enna nuṣf
 figs drop boughs always it was said half
 el maḥsoul qad ḥehib bi hêḍih el wâsiṭa ; wa enna, el leḍi
 crop is gone means that what
 baqa, radi jiddan ; wa coll hêḍe, min el marĠ el leḍi
 remained, bad (is) from the disease
 istaḥwaz ṭala hêḍih el eθmâr.
 has taken possession of this crop.

41. El simsim wa el qoṭn bi Ḥâle jaiyida fil waqt
 sesame cotton (are) in excellent condition
 il Ḥâḥur : innema rieḥ el ximâl, el leḍi hebb bi hêḍe el
 present only wind north has blown
 esbouṭ, qad aḏarr jiddan biḷ zeitoun, wa ceser ceθieran min
 week has hurt olives has broken much
 afṣânoh. (*his boughs?*)

42. El Ḥarr xadied jiddan, Ḥatte' ^sinnoh lâ yoṭâq ; wa
 heat intense so that even it is intolerable

zelêzil el ʿerḏ motewâʿSule. Wa qad axʿarna bi ʾemâniya
 quakes of earth continuous we have felt eight
 rajfêṭ bi moddat sêṭât qaliele.
 shocks space of hours few.

43. Sêḥat el ḥöboub moteḥassenat el aḥwâl. El
 Area (Market) of grain (is) improved
 mânifâtoura lem tezel motenaxxuṭa: waʿemma mâl el
 manufactures lively, active goods of the
 qabbân, fa aqall ḥarace minhe.
 large* scales, less movement of them. * Heavy goods.

44. Jelâlet el Imperaʿtöur Napôliôn qad tewejjah min
 Majesty has turned his face (*set off*)
 Pâries ila Viexi fie Fransê; wa qâbaletoh el ʿehêli bi
 Paris Vichy confronted him the people
 ibtihêj řazuim.
 delight

45. Akbâr Iṭâlia el janoubieya toṭlin bi qalâqil jadieda;
 News southern inform disturbances new
 wa enna el jinerâl Cialdieni noʿSub qâyidan li jaix il
 that general is appointed leader army of the
 janoub: wa yeteʿemmeloun enna ḥöḏouroh fie Nâpoli
 south they consider (*expect*) his presence in Naples
 se-yohemmid el hiyâj.
 will quell the uproar.

46. Lem yezel el uḏṭurâb motemeccinan fie aqṭâr
 Did not cease commotion growing strong regions

Ameriece ; wa lem tezel el Harb el 'ehlieya toheddid el
 of America war domestic threatens
 jamieŧ min el farieqain.
 whole two parties.

47. Inna ŧömdat bilâd el Majâr qaddamat li jelâlet Im-
 (*Diet*) of Hungary presented to Majesty
 perâŧour il Numsê el ŧarĀ el moteĀammin teŧallobât
 Austria address containing demands
 bilâdihom : wa auŧadathom jelâletoĥ bi uŧŧâ el jawâb
 of their promised them to give answer
 ŧala* mă, bihi ŧâliĤ el memlece wa kair el xaŧb el
 according to the interest kingdom good plebs
 ŧömourmiey. * According to that wherein (is) the interest, etc.
 common.

48. Yoqâl enna el Höcoumat el Fransêwieya qad uŧtemadat
 It is said that government has resolved
 en toxayyid mienâ ŧascerieya b'izê jezierat el Dirli,—aŧni,
 to establish a harbour military opposite island I mean
 ma-bain Brest wa Xerbouj,—maŧ ŧamel maidân fesieĤ,
 between besides making area spacious
 yomcinoh en yesêŧ arbaŧuin 'elf jondiey.
 which may possibly contain 40,000 soldier.

49. YelouĤ ennoĥ ŧâr el uŧtumâd ŧala naŧb Mousiou
 It is evident the resolve to appoint Monsieur
 Bandieni sefieran fauq el ŧâda, wa moŧtemidan mofawwaĀan,
 ambassador beyond custom trustee entrusted

li daulat Fransê b'izê memlecet Iṭâliâ el jadieda ; wa
to govern^t *coram* kingdom new

Mousiou Bicêrâ seferan li Iṭâliâ fie Fransê.

50. Inna Ṣuḥḥat janâb sefier daulat Ingilterra b'izê
health of the Sire Ambassador of *coram*

el bâb il ṭâli qad ittejehet liḥ teqaddom ; wa yoqâl,
Porte High has faced round towards* advancing

ennoh se-yeḥheb li talyier il hewâ li'ejl nawâl
that he will depart to change the air for the sake of attaining
Ṣuḥḥatoḥ eḷ tēmma.

his health complete. * Has taken a turn for the better.

51. Eṣḥad vâpourât el Messêjerie el Fransêwieya, el
One of steamboats Messengerie

mosemma' Prouisien [bi Rawiesien?] cên montazaran min Souria
named Perousine? was expected from Syria

monḏ nehêr il iṭnain el mâḏu. Wa micṭâdoh, en
ever since Monday last. its promise (of time) (was)

yeḥheb ṭêni yeum ila Marsieliâ ; wa lil'ên lem yaṣul.
that it go 2nd day to hitherto it has not arrived.

Wa ḏêlic, li ḥâdiṭa jarat fie 'êletoh, fa
that (was), for an accident (which) happened in its engine

'ekkaratoḥ fie Rôdos. Wa'emma xaḥnoḥ, fa qad jâ' bihi
retarded it at Rhodes. But its cargo, came with it

el vâpour el Rousi, el mosemma' Xersonês.
the Russian steamer, named Chersonese.

57. Qad Hadaθat zelzele ʔazuima fie Antiegou fie Ameriecê :
fa hodimat hêΔih el mediena : fa mâṭ bihi min Δêlic ʕelfân
was demolished this city : died from that 2000
nefsen.

58. El xiqâq lem yezel fie Ameriecê ; wa lem tezel el
 schism ceased not in
istiʔdâdât el Harbieya.
preparations warlike.

59. Inna Haḏrat ʕâḤub el ʔazama wa el iqtidâr, maulâna
 grandeur authority, our master
el solṭân el aṭzam qad arsel ila el Ḍarb-a-kâna miqdâran
 sultan mightiest had dispatched Mint a quantity
wâḡfran min ʕewâni el Δeheb wa el fuḌḌa, maṭ el ʕemr el
copious vessels gold silver order
ṭâli bi Ḍarbiḥê ṭömlaten.
high to stamp them for coin.

60. Ceteḡ jornâl Ezmier fie 9 Ab :—Qad oṭlin bi aʕwât
 Wrote journal August : was notified by cries
el silâḤ, nehêr el ṬelâṬa, fie 6 Ab, ʔand el sêṭat el
“all’arme” (alarm) full day Tuesday at hour
ṭâxira mesê, ixtifâl el nâr fie ʕâyih el Islâm. Fa terâceḌ el
10th morning, activity of fire quarter ran together
nês ; lécin bil bâṭul cên ijtiḥêd li uṭṭâihê : liʕenna
men : but in vain was the effort to extinguish it because
hoboub riyâḤ el ximâl ezêd el lehieb, wa
blowing of the winds of the North increased the flame

esraṭ bi imtitêdoh : wa lâ sieyima li'enna el ṣâyiḥ, elleḍi
 hastened to extend it especially quarter wherein
 naxabat bihi el nâr, cên jamieṭoh min el akṣâb, wa qarieba
 shot (up) the fire all of it planks (wood) near
 boyoutoh li baṭḷuḥe [baṭḷ], nazaran li ḍaiqat
 its houses to one another *in respect* of the narrowness
 eswâqoh wa xawâriṭhe. Fa cênet el moṣuiba ṭazuima, wa
 of its streets and its roads. was calamity vast
 el kisêra tōmoumieya. Wa isteqâmat ehwâl el nâr tista
 loss general continued the terrors of the fire 9
 sêṭât, doun en testaṭuiṭ ṭala teuquifihê qouwa baxarieya,
 hours without that shall avail to stop it force human
 nazaran li sorṭat mesierihe ṭala janâḥ ul hewâ. Wa lemma jât
 speed of its march wing air. when
 el sêṭat el sêbiṭa min el ṣabâḥ, tewaqqafat el nâr, baṭḍama cênet
 daraset sebaṭataṭxar Ḍâḥuya(ten) wa ḥayan, taḥṭewi ṭala
 levelled 17 township parish, (which) contain
 sebaṭ mi'eya wa sebaṭuin beiten, wa ṯelêṯa jawâmiṭ, wa
 700 70 house 3 chief mosques
 arbaṭa mesêjid, wa ṯelêṯa medâris. Wa lau cênet laḥaqat
 4 mosques 3 colleges if it had reached
 bi ṣâyiḥ el Yehoud, le mâ cên fair Allâh yaṭlem, ila 'ein
 quarter Jews, none save God knows, whither
 montehêhê. Wa qad auqafat hêḍih el moṣuibat el morieṭa
 its end. has thrown down this calamity awful

ecθar foqarâ 'ehl el Islâm bi Hâle moHizine ; li'enna 'olouf
 poor people state mournful thousands

minhom, ašbaHou bilâ melja', yestegulloun bil kiyâm, au
 (who) passed morning refuge, shade themselves in tents

yaTrošoun wojouhehom li Harr iļ xams.

expose faces heat sun.

Rijâl el Hôcouma qad tamalou ma yajib talaihom. Fa
 Men of the Govt had done what was a duty

ṭasêcir el moHâfaza wa eļ Ṭaupajieya wa baHĤârât eļ sefâyin,
 soldiers of garrison artillery crews of ships

homma ixtafalou bi himma, yaqšar ṭanhe coll°
 these worked (were busy) earnestness falls short of it

medieĤ. Wa lâsieyima el wâli, Ṭoθmân Bâxâ, fa ittejeh bi
 eulogy (*nom.*) especially Governor set out by

nefsoh li maĤall il moṢuiba, wa meceθ Ḥatte' eļ ṢabâĤ.

himself place of calamity tarried until morning

Wa'emma baHĤârât el qabaq el Fransêwi Fôntounoui wa
 But the crews of ship of the line Fontenoy?

el vâpour Hêroun fa qad heraṭou ṭand zohour el Ḥarieqa maṭ
 steamer hurried at appearance of conflagration

ceθier min Ḍabâyuthom, wa qaddamou kadâmât collieya ila
 many of officers offered (gave) services entire to

el mediena, Ḥaseb xaṭârathom. Wa ce Ḍêlic ceθieroun min
 the city, cleverness. so too many of

aŕyân eġ tebaŕat el ajnabieya qađ azherou jesêrathom bi
 gentry subjects foreign displayed bravery
 teuqief eġ nâr, Hâl mesierhê.
 stopping during its progress.

61. Qađ fotiĤ fie 6 XobâŦ [1862] majlis el Parlemân fie
 was opened February assembly in
 Londrâ; wa telat jelêlet melicet Ingilterra fiehi koŕbathe eġ
 London; read majesty queen her address
 senâwieya, toŕlin bihe sorourhe wa irtiġâhe min
 annual in which she declares her joy satisfaction
 Ŧulâqâtihe maŦ qouwât Euoppa el ajnabieyat, el leti lem
 connections powers of foreign which not
 tezel moxaddada bi ribâŦ ul Hëbb. Wa ŕiqathe, bi Ŧödm
 ceased strung tight bond amity. her trust (is) in non-
 wojoud sebab, yestaŦuiŦ en yaġörr bi zölĤ Euoppa.
 existence of cause (which) may be able to hurt peace of
 Ŧomma tecellemat Ŧan eġ teswieyat il morġuya el leti
 Next she spoke concerning settlement satisfactory which
 jarat maŦ Ameriece, bi kösouŦ Hâdiŕat iġ seŕienat
 took place with in respect to the occurrence of the ship
 il Ingliezieya; wa Ŧan ittiĤâd il qouwât iġ ŕelâŕ fie mesielet
 [the Trent] agreement Powers Three question
 il Meesiec; wa Ŧan tejriedat iġ Suin, wa axpâl Marâeix.
 Mexico expedition of China affairs of Morocco.

62. Ila' Ĥaġrat* el moxtericien. Bi collⁱ sorourⁱⁿ
 To Messieurs contributors (subscribers). With all joy

noqaddim eḷ tehêni ila 'l jemiet bi dokoul hêΔe
 we present congratulations to all on the entrance of this
 el tām el jadied, sê'ilien el Maula', en yajtaloḥ
 year new asking the Lord (Master) that he make it
 tāman mobāracen, maqrounān biḷ teufieq wa 'l nejāḥ.
 a year blessed coupled with prosperity and success.

Noḥlin ila' Ḥaḍrat el moxtericien fil Iscendarieya, enna
 We notify to (our subscribers) in Alexandria that
 hêΔe el tādad faqaṭ, elleΔi hou auwal tādad hêΔe el tām,
 this numero only, which is first numero of this year
 yaṣulhom min yed wecielina el kawāja Escender
 will reach them from the hand of our agent Mr. Alexander
 Toubeni: wa min baḥdoh narjouhom, en yestelimou
 henceforward we entreat them that they receive
 jornâlêthom min wecêlêt el Poṣṭa; li'ennena
 their journals from the agencies of the Post because we
 norsiloḥ† li collⁱ minhom râsen marraten maṭ el
 dispatch *it* to all of them by the head, sometimes with the
 Mescouvi, wa marraten maṭ el Fransêwi, ^sem eḷ Nimsêwi.
 Muscovite, sometimes with the French or Austrian.

63. Inna el mosêhimien fil Ṭarieq bain Beirout wa
 As regards the shareholders in (rail)way between
 Damaxq, elleΔien el^sên lem yadfaṭou el qisṭ eḷ ṯéliṯ el
 Damascus, who now have not paid instalment third

* Ḥaḍrat, *presence*, used like Majesty, Excellency, as a title; but alike for the sovereign or for any respectable person.

† Jornâl, *masc.* though as a foreign word, it has *pl.* in -êṭ.

maʿtloub mon△ xehr Xobâṭ, norsil eshêmhom ila
 demanded since month February we shall dispatch shares to
 Baries, lecei tobâṭ honêc bi moujib el mâdda 11,
 Paris, in order that may be sold there by virtue of article

el moteʿalliqa bi △êlic, min qawâniën eḷ Xarâce;—i△e
 relating to that (topic) of the canons (rules) Association if
 lem yadfaṭou hê△e el qisṭ min elʿên li Ḥadd 15
 they (shall) not have paid this instalment limit

Temouz el qâdim.

July approaching.

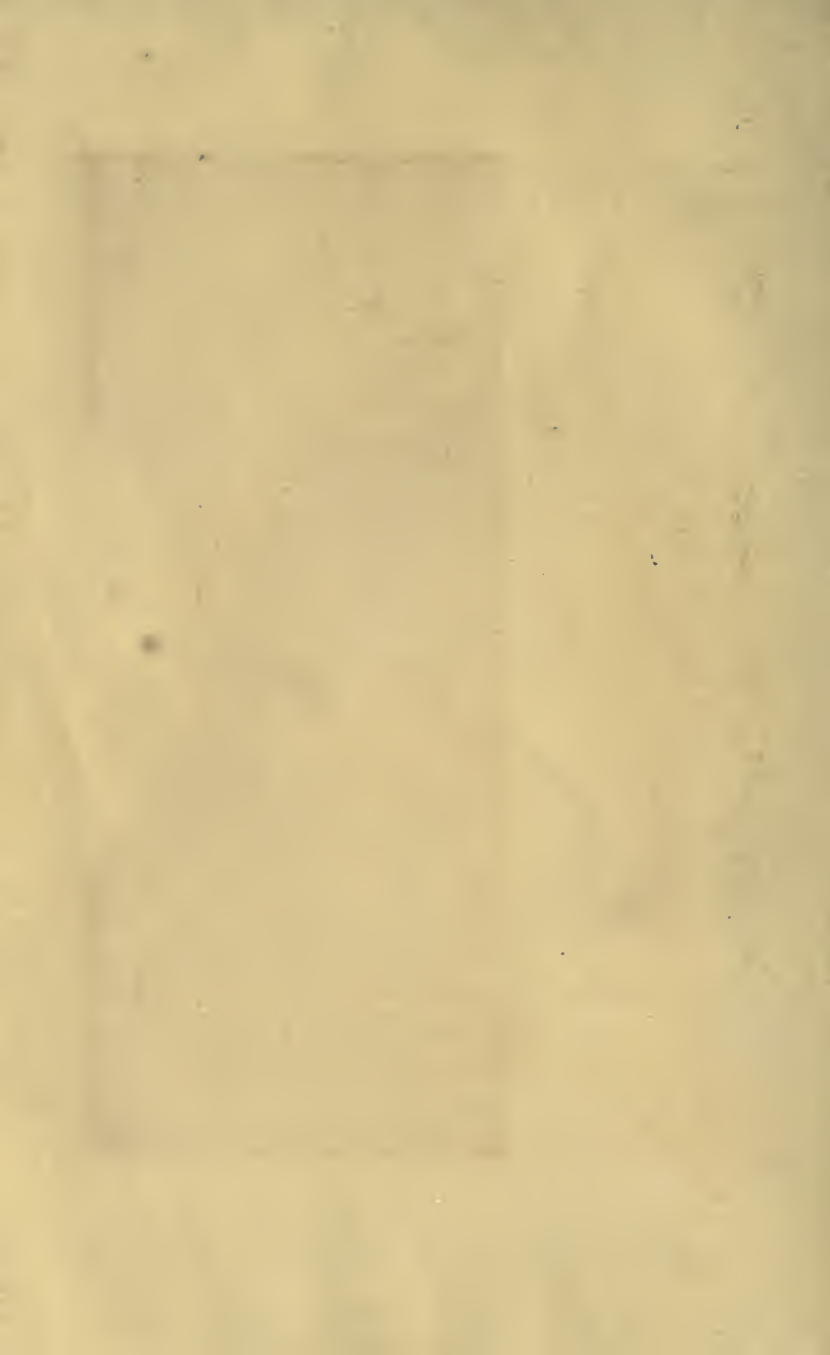
Inna el mosêhimien, elle△ien defaṭou el qosouṭ li
 As for the shareholders who have paid instalments up to
 Ḥadd elʿân, yejib Hoḏourhom min ibtidâ xehr
 the present time, is right their personal presence beginning
 Temouz el qâdim ila maḤall eḷ Xarâce yeumieyan, min
 July approaching, place (office) the Company daily from
 eḷ sêṭa 9 ila 11, li qabḌ el fâyidat el mosteḤaqqa lihom.
 hour to get-in-hand interest (profit) due to them.

CORRIGENDA.

Page	26,	line	7,	for xâmiqa read xâhiqa or xâmika.
„	28,	„	3,	for Tâfi read Tafi.
„	34,	„	13,	for Dar read Dâr.
„	48,	„	3,	for Mân read Mân.
„	111,	„	7,	for an adverb, read a preposition.
„	115,	„	15,	for اجرام read اجرام .
„	119,	„	4,	for Dimaxq, read Damaxq.
„	136,	„	4	from bottom, for Ircebt read Racebt.
„	137,	„	3,	for Tileic read Taleic.
„	140,	„	2,	for sit, read set. (N.B.)
„	147,	„	5,	for shall, read shalt.
„	148,	„	10,	for does, read dost.
„	155,	„	3,	for keif, read ceif. (N.B.)
„	156,	„	7,	omit than.
„	158,	„	10,	for qabla, read qablan.
„	159,	„	13,	for ^s emarac read ^s emrec.
„	159,	„	3	from bottom, for weqt read waqt.

In many places I have failed of rightly placing the dot under *l* (of *El*), which a diligent student must correct. A zero would certainly catch the eye better. I may add that the typefounder has mounted *ĥ* on a taller stalk than I intended; and I now wish I had taken away the stalk entirely, and make the letter like a crescent-moon shield. Moreover, I wish *ʕ* to be only of the same height as *s*, and the small *Δ* to be narrower than it is here.

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